

THE SPIRIT OF MISSIONS.

Vol. LVIII. FEBRUARY, A. D. 1893. No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 10TH, 1893.

—The following elected members were present: The Right Rev. Drs. Doane (Vice-President in the chair), Whitaker, Scarborough, Peterkin and Worthington; the Rev. Drs. McVickar, Smith, Satterlee, Shipman, Huntington, Applegate, Greer and Vibbert, and the Rev. Mr. Christian; and Messrs. Stark, Vanderbilt, King, Mills, Chauncey and Morgan. The Right Rev. Dr. Wells, Missionary Bishop of Spokane, was introduced to the Board.

—The General Secretary announced the death of the Hon. Henry P. Baldwin at his residence in Detroit, Michigan, on the 31st of December. Governor Baldwin had been a member of the Board of Managers since its organization in 1877, and a member of the Board of Missions from the year 1856. The Board was addressed by the Right Rev. Drs. Doane and Worthington, whereupon a special committee was appointed consisting of the Right Rev. Dr. Worthington, the Rev. Dr. George Williamson Smith and the Hon. John A. King, who prepared a minute, which was adopted by a rising vote and spread upon the minutes of the meeting. This minute appears beyond.

—The Presiding Bishop notified the Board that he had called a meeting of the House of Bishops to be held in New York on March 1st, to take action with regard to the vacancies in the Missionary Episcopate in China and Japan and—since Dr. Thomas has declined Northern Michigan—the vacancy in that jurisdiction, a majority of the Bishops having promised to attend. The Presiding Bishop also informed the Board that he had appointed the Bishop of Colorado to the temporary charge of the Missionary Jurisdiction of Western Colorado, and the Bishop of Michigan to take charge of the Missionary Jurisdiction of Northern Michigan.

—A delegation consisting of the Rev. Drs. Greer and Satterlee, the Associate Secretary, and the Assistant Treasurer, was appointed to attend a general conference of the secretaries and other officers and delegates of the different missionary societies in this country and Canada for the purpose of

discussing practical questions of missionary policy, which was to be held in the city of New York January 12th.

—The usual appropriation was made for the salary and travelling expenses of each of the newly elected Missionary Bishops, to take effect from date of consecration, and the question of appropriations to the new jurisdictions, together with the appropriations to the dioceses or jurisdictions from which they were set apart, was brought under consideration. Definite action will probably be taken at the next meeting.

—Communications were received from nine of the Bishops in the Domestic field having missionary work under their charge, and necessary action was taken.

—Information was at hand from the China mission that the indemnity for the damage done by rioters at I-chang in September, 1891, had been made by the Chinese Government, both to the Rev. Mr. Sowerby personally and to the mission. The amount awarded to the mission was not quite as much as Bishop Boone's estimate called for, but with the advice of the American minister and others the amount was accepted. The Rev. Mr. Ingle, who was left by Mr. Locke in charge of the evangelistic work in Hankow, had had temporary assistance from Mr. Sowerby, and felt confident that with the aid of the native Deacons he could carry it on without further assistance. A letter from the Rev. Mr. Yen intimated his intention to accept the invitation to attend the Parliament of Religions and Congress of Christian Missions at Chicago, as one of the appointed speakers.

—Through Bishop Hare \$250 was received from the Connecticut Branch of the Woman's Auxiliary toward a new church building for the Rev. Mr. Tai at Tokyo, which the Bishop says is very necessary, adding: "Mr. Tai's congregation is raising funds for a new building, and they ought to be met with encouragement from the Church at home." The gift from Connecticut was accompanied by the expression of a hope that liberal contributions would be added by others.

—A letter was received from Bishop Ferguson conveying the information that tribal wars had broken out between Cape Palmas and Cavalla, expressing the opinion that now that the first gun had been fired there might be fighting at any time or place. These disturbances had compelled several of the missionary teachers at the outposts to come in to Harper.

—Among the resolutions which came to the Board from the General Convention was one from the House of Bishops, asking that the Board would consider the advisability of making the salaries of Foreign Missionary Bishops the same as those in the Domestic field, and that provision should be made to enable those Bishops to attend every session of the General Convention. The matter has been under consideration for several months. The facts were carefully formulated by a committee and laid before the Board. In the judgment of this committee it would be very inequitable to place the salaries of all the Foreign Missionary Bishops at the same rate and deprive

them of allowances which are granted under the present arrangement. It was, therefore,

Resolved: That, in the judgment of this Board, it is inexpedient to make any change in the Foreign Bishops' salaries.

Resolved: That the travelling expenses of Foreign Bishops to and from the United States to attend the General Convention will be paid by the Board.

Attention was called to the fact that such travelling expenses had always been paid by the Board without question when the Foreign Bishops had come to this country.

HENRY PORTER BALDWIN.

At a meeting of the Board of Managers held at the Mission Rooms, January 10th, 1893, the death of the Hon. Henry Porter Baldwin having been announced, the following minute was adopted:

The members having heard with profound regret of the death of their late associate, the Hon. Henry Porter Baldwin, one of the senior lay members of the Board, and having known his deep, earnest, and unflagging interest in the work for nearly forty years, desire to express their profound thankfulness to the God of the spirits of all flesh for the noble example and generous benefactions of their late associate in the sacred cause of evangelization.

Elected a member of the Board of Missions in 1856, and appointed a member of the Board of Managers upon the reorganization of the Society in 1877, he discharged with conscientious punctuality all the duties attaching to such membership, from first to last. Although he lived in Detroit, he was one of the most regular attendants at the meetings of the Board. No detail was too small or too remote to secure his attention; no plan too large or comprehensive to excite doubt in his breast. As a member of many of the most important committees he always gave his best judgment, trained by large experience in affairs, to the matter in hand.

As a generous and heroic giver, who in early years, as he himself expressed it, "took God as his partner in the affairs of life," he often stirred up a spirit of emulation which enabled the Board successfully to carry out many desirable but not hopeful plans.

Therefore, with devout thankfulness for the privilege of long and profitable association with this Christian gentleman, and with a deep sense of its loss in his death, be it

Resolved: That the Board of Managers places upon record this minute of its action.

Resolved: That the members of the Board extend to the family of the late Henry Porter Baldwin their sincere sympathy in the sore bereavement which they have sustained.

Resolved: That this minute and these resolutions be published in THE SPIRIT OF MISSIONS, and that a copy be transmitted to the family of their late associate.

GEORGE WORTHINGTON,	} <i>Special Committee.</i>
GEORGE WILLIAMSON SMITH,	
JOHN A. KING,	

A true copy from the minutes.

JOSHUA KIMBER,

Associate Secretary.

REMINISCENCES OF GOVERNOR BALDWIN.

GOVERNOR BALDWIN was a most conscientious member of the Board of Managers. When failing health rendered it difficult for him to make the journey from Detroit to attend the meetings he was troubled at holding a position which

he valued but the duties of which he could not perform. Once and again he proposed to resign, and when persuaded to remain he made a great effort to come to the meetings, his strong will asserting itself against his physical weakness.

Governor Baldwin's attendance upon the General Convention, in Baltimore, was his last public work. He was regularly in his place and deeply interested in all the proceedings. No one who was present on the last day of the convention will forget his appearance as he made his way to the front at the close of the Board of Missions and offered resolutions of thanksgiving to Almighty God for the faith, hope and love which had marked the deliberations of the Board; for the cheering reports from the missionary leaders; for the evidence of growing interest on the part of men, women and children, and for the zeal which set apart new missionary jurisdictions, heartily commending the work of the Board to the loving confidence of all the people of the Church "clergy and laity alike to rise to yet a larger measure of liberality in contributing to the support of this work, upon which we invoke the favor and blessing of God."

Bishop Whipple in seconding the resolutions seemed to realize that it was the last appearance of the veteran layman in the Church councils, and began by paying a worthy tribute to him who, he said, was dear to every missionary and whose face was photographed in their hearts. For half a century he had represented his diocese in the General Convention and borne a part in the growth and progress of missions.

Governor Baldwin received the notice of the January meeting of the Board of Managers a day or two before he died and asked that it be read to him. Then, recalling the day for the offering for Foreign Missions in his parish church, he said to his nephew: "I shall not be here on that day, but if you will fill out a check for me I will sign it now for that object."

CONSECRATION OF MISSIONARY BISHOPS FOR SOUTHERN FLORIDA AND OKLAHOMA.

SINCE the preparation of our announcement in the January number of this magazine of the consecration of the Rev. Dr. Wells as Missionary Bishop of Spokane, Bishops have been consecrated for the new missionary jurisdictions of Southern Florida and Oklahoma.

On December 29th last, the Rev. Dr. William C. Gray, who had been for the last eleven years the rector of the Church of the Advent, Nashville, was consecrated Missionary Bishop of Southern Florida in that church. Morning prayer was said by the Rev. Dudley Powers, the Rev. John Fearnley reading the Lessons. The Right Rev. Dr. C. T. Quintard, Bishop of Tennessee, was the consecrator and was assisted by Bishop Dudley of Kentucky, Bishop Weed of Florida, Bishop Nelson of Georgia and Bishop Hale, Assistant Bishop of Springfield. The Holy Communion was celebrated by the Bishop of Kentucky, the Assistant Bishop of Springfield reading the epistle and the Bishop of Georgia the gospel, and the Bishop of Florida delivering the sermon.

In Grace Cathedral, Topeka, Kansas, on the Feast of the Epiphany, Jan-

uary 6th, the Rev. Dr. Francis K. Brooke was consecrated Missionary Bishop of Oklahoma. At the time of his election to the Episcopate Dr. Brooke was the rector of Trinity Church, Atchison, Kansas. The Rev. Dr. Daniel S. Tuttle, Bishop of Missouri, was the consecrator, and was assisted in the services by Bishop Pierce of Arkansas, Bishop Jaggard of Southern Ohio, who delivered the sermon, Bishop Kendrick of New Mexico, Bishop Thomas of Kansas and Bishop Atwill of West Missouri. In the Holy Communion Bishop Tuttle was the celebrant; the Bishop of Kansas reading the epistle and the Bishop of Arkansas the gospel.

MEETING OF THE HOUSE OF BISHOPS.

THE meeting of the House of Bishops which has been appointed for March 1st, is of very unusual importance. It will have the responsibility of choosing Bishops for China and Japan. The declination of those heretofore elected should not discourage a new effort to secure the right persons. The men who are to be the leaders in those two great countries should be men of the best stuff. Men of courage and faith, men of wisdom and high consecration, are needed, and when such men are sent the missions will rejoice.

PRAYER BOOK DISTRIBUTION.

THE General Convention having completed the work of revising the Prayer Book in October, 1892, adopted a general canon, "Of the distribution of the Book of Common Prayer," which may be found on another page, and appointed a Board of Trustees to carry out the purpose of the canon.

The Trustees met on the 10th of January and adopted a Constitution, which may also be found on another page, with the canon. It will be observed that the Constitution contemplates the formation of branches in every diocese and missionary jurisdiction to prosecute the work of distribution within their respective spheres, and limits the office of the Trustees chiefly to the promotion of the formation of such branches and to the stirring up of interest in the work by means of publications and correspondence.

This plan puts the responsibility and the work where it ought to rest, namely, upon the local agencies which each diocese may set in motion; it avoids complicated machinery, and it leaves the central agency simply to encourage and stimulate and help the branches as it may be able. Reports are to be made annually by each branch, and all will be presented at the annual and triennial meetings of the Society.

The one object of the Society is to get the Prayer Book to the people as rapidly as it can be done. It is a grand object. In no other way can this Church do so much for the spiritual good of the people as by putting into their hands the book which gives the faith and worship of the Church and shows men how to live acceptably in the sight of God. It is carrying the Church to the people, and wherever it shall be diligently done, there beyond question good results must follow. Are there not in most parishes societies and guilds already

existing which might take up Prayer Book distribution as a practical work? If not, then what could be more useful than a guild expressly devoted to such work?

THE LENTEN OFFERING.

ARE the Sunday-schools throughout the Church being waked up for a grand united effort during the coming Lent in behalf of missions?

Last year's results give promise for this year. Has the message from the Board of Missions been read in all the Sunday-schools? It may be found in the Church Calendar, which has been sent to the clergy, and the children ought to hear it before Lent begins, so that they may know how their work was appreciated, and be stirred up to even better things this year.

The needs are greater now because there are new mission fields and new Bishops to be supported. Let the Sunday-schools all be rallied, and present a solid front, moving forward during the coming Lenten season as a great missionary host.

If any schools or any children anywhere are not supplied with the Lenten Pyramids a postal card notice, stating how many are required and addressed to the Mission Rooms, 22 Bible House, New York, will receive immediate attention.

A BOOK FOR THE PEOPLE.

THE Book of Common Prayer is adapted to all times, to all people, and to all conditions. It is an inheritance from the past—a compendium of the worship of the ages—a summary of the things which a Christian ought to know, to believe, and to do for his soul's health. It carries the Gospel in due proportion in the system of the Christian Year. Its festivals and fasts present the facts and doctrines of the Divine Revelation and group the incidents and teachings of our Lord's ministry. Its creeds embody the faith of Christendom. Its anthems and canticles lift the soul in loftiest acts of worship. Its Psalter, in portions for daily use, sweeps the whole range of human experience. Its Catechism instructs childhood in the elements of religion, and its various offices, fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

An eminent literary critic calls the Prayer Book "one of the few world poems—the poems universal," "the voice of human brotherhood," "the charming master-piece of faith," and adds: "Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling life the world has known. There is no male-

factor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it logical; it is dramatic in structure and effect; it is an epic of the age of faith; but, in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor."

Is any other book so worthy to become the religious book of the households of America and to be placed beside the family Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living?

THE GREATEST OF THE PROPHETS HAS GONE.

PHILLIPS BROOKS, Bishop of Massachusetts, was above all things and always a prophet of the Lord Jesus Christ, a preacher of His Gospel, a witness of the living, omnipotent Christ. It was not a rôle or character which he had chosen, but his life, the channel which his life constantly flowed through and filled. In this he was not only great but pre-eminent—a peerless preacher. He was distinguished not by seeking distinction, but by the perpetual outflow of his whole personality into the one thought and life of a witness from God to men. The secret of his world-wide fame, his boundless popularity, his grasp and sway over those who heard him was in his complete abandonment to the preaching and teaching of the eternal truth in application to the present life. He was famous not because he was an orator—he had none of the arts of oratory, although he often rose to the sublimest eloquence; not as a profound thinker or philosopher—he eschewed the forms and phrases of philosophy and the terms of theology, although his utterances were saturated with the most enlightened thought, and sprang from the depths of true philosophy—but as a truth-speaker, a seer, a man of insight who, looking into the hidden depths, saw the revelation of God and spoke it as he saw it into the lives of those who heard him.

Others may have thought as profoundly and seen as clearly as Phillips Brooks, but who else became so charged with the truth that it poured forth from him with the force and volume of a torrent, sweeping in imagination the enthusiasm, and all the abilities of his trained manhood and falling into the life about him as motive, inspiration and impulse? Though never obscure, he had little inclination to deal with abstractions or definitions or negations. The positive forms of truth came out of the abstract into the concrete, took on life and motion, and his ardent nature embraced them and sent them forth with electric energy into the lives of others. He was great because he was absolutely a preacher of Jesus Christ, never turning aside from that as the vocation of his life, but loving it with all his heart and rejoicing in it always. It is to the credit of the world and the generation in which Phillips Brooks lived that they loved and honored him and heard him gladly.

THE FORERUNNERS OF THE PRESENT MISSIONARY ERA.

THE Rev. Dr. A. G. Gordon, of Boston, says that one of the deepest and most abiding springs of nineteenth century missions is to be found in the Indian missions of America of the seventeenth and eighteenth centuries. He

considers John Eliot, David Brainerd, and Jonathan Edwards as the forerunners and prophets of the missionary era. The last named was not only the pastor of the white colonists at Northampton, but also a warm friend of and a zealous laborer among the Stockbridge Indians.

Dr. Gordon writes in the *Missionary Review* :

Brainerd was the true successor of Eliot; and Brainerd's "Memoirs," edited and sent forth by Edwards, powerfully influenced William Carey and Henry Martyn to give themselves to missionary service. Not only in the beginning but continuously was Carey influenced by this wonderful life. In the spiritual covenant into which the Serampore missionaries entered, setting forth things upon which they thought it right to "fix their serious and abiding attention," this clause occurs: "Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy." Thus did Carey seek to draw perpetual inspiration from this devoted life. Edwards was principally instrumental, as the world knows, in instituting concerted prayer for the outpouring of the Spirit in all lands. His writings and appeals on the subject fell into the hands of Carey, and so a second factor in the making of Carey came from the Indian missionaries of New England.

BRIEF MENTION.

It has been usual to publish in the January number of THE SPIRIT OF MISSIONS, in detail, the budget of the Board's appropriations to the several dioceses, and to the missionary jurisdictions at home and abroad; but it has been impossible to do that this year, or even to publish it now, inasmuch as several new jurisdictions were added by the late General Convention, and therefore the full particulars of the appropriations cannot be given for at least another two months.

On January 9th we received a letter inclosing checks amounting to \$6,000, with these words: "At the opening of the New Year I desire to send a thank-offering to our Heavenly Father for His redeeming love."

THIS month's frontispiece presents an excellent view of the scholars of the mission school at Anvik, Alaska, in the school year of 1891-92, from a photograph by the Rev. John W. Chapman, who is in charge of the station. The work and progress of this school have been fully described from time to time, in the letters from the field which we have published in THE SPIRIT OF MISSIONS.

THE Moravian Bishop Levering, when asked how it came about that the Moravians were so noted for their self-denial and activity in missions, replied: "When the converts join the Church we try to get them to realize that they are joining a great missionary society."

THE *Churchman* of January 7th gave the following editorial note: "It was the custom of the late Bishop Bedell, while rector of the Church of the Ascension, in this city, to take especial pains in preparing for the annual collection for missions in his parish. Nothing was left to chance. Due notice was plainly given the Sunday preceding the collection and during the week a reminder was sent by the rector to every parishioner. On the appointed Sunday the sermon and hymns gave a missionary character to the service. Bishop Bedell was himself a liberal contributor and stimulated his people by example as well as by earnest words. If such forethought and wise application of method were practised in all congregations, the effect would be manifest in widening

interest and enlarged offerings for the missions of the Church. The people would quickly rise to the measure of zeal set by the late General Convention, and echo the charge: "Go forward." This season is the favorable time in most parishes for the great offering of the year for missions. The Epiphany call should go forth through every congregation and be heard in every heart. "Arise, shine, for thy light is come!"

BISHOP LEONARD in a letter dated Salt Lake City, Utah, and sending seventeen dollars for missions, writes: "I had a service at midnight New Year's Eve, and I said we will begin the year aright. Our first offering shall go to missions. Times are dreadfully dull here, but a man can always find some money for missions if he will make the effort."

TWENTY medical missions have already been established by the English Church Missionary Society, some having branch hospitals and dispensaries in neighboring districts. Five are in India, five in Africa, six in China, one in Palestine, one in Persia, and one in British Columbia. The great importance of such agencies is universally admitted, and the results of their operation so far have been eminently successful.

WE call especial attention to the list of Leaflets for free distribution before collections, etc., which is printed on another page.

WITH OUR CORRESPONDENTS.

THE Rev. John Roberts, missionary at the Shoshone Agency, Wyoming, writes: "Our work of late has been very encouraging. Advent and Christmas teaching was especially interesting to the Indians. They placed their tents and log dwellings at the disposal of the missionary, and gathered in their friends and neighbors to hear the evangel of the true Messiah. We very much need a mission room in two of the villages. The Indian dwellings are ill adapted for the holding of divine service. Two hundred dollars would erect a suitable building for worship. The Indians would gladly do their share of the work. Who will help them? I administered the Sacrament of Baptism to thirty-four persons during the last quarter."

A CLERGYMAN, in sending his personal contribution, writes: "Rejoicing so heartily as I do in the ventures of faith of the General Convention, and believing firmly in the policy adopted of extending the missionary work, I inclose a contribution for Domestic Missions."

BISHOP LEONARD of Utah and Nevada writes: "The work of the Church is, beyond all things, the missionary work at home and abroad. Read *THE SPIRIT OF MISSIONS* every month, and the mission notes every week in your Church paper. Then, when you know what is doing and what is to be done, go do what you can yourself. Go work for missions or give for missions, or, at the least, pray for missions. Do all these at once, if you can. Never forget the prayer."

THE REV. DR. GORDON'S BOOK ON JAPAN.

"AN American Missionary in Japan," by the Rev. Dr. M. L. Gordon, is an exceedingly interesting account of missionary work in the Sunrise Kingdom, by one of the ablest and most highly esteemed of the workers of the American Board in that land.

Dr. Gordon has been twenty years in Japan, and has combined the duties of professor of homiletics and pastoral theology in the Doshisha University with preaching in the university chapel, occasional evangelistic tours in different parts of the country, and some labors in the university hospital.

His book, he says in his preface, "is primarily an attempt to record what I have seen of the wonderful manner in which the religion of Christ is approaching the minds and hearts and lives of the Japanese people, and their noble response to this divine and gracious approach. A secondary aim is to outline the way in which missionaries prepare for, begin and, with the help of Japanese associates, carry on to success the work for which they are sent out."

Every one who desires a knowledge of the features, obstacles, and results of missionary effort in Japan should read this attractive description of them. Dr. Gordon also writes of the Doshisha University, medical missions, Christian womanhood in Japan, its Christian literature, varieties of Buddhism, comparative religion as a matter of experience, the new Japan, and the present outlook. The work is published by Houghton and Mifflin, of Boston and New York.

A WINTER IN INDIA.

WE have received from A. D. F. Randolph & Co. what we consider one of the most interesting of recently published books: "A Girl's Winter in India," by Mary Thorn Carpenter. There are no indications of immaturity in years or thought or unskilfulness in authorship in the writer of this entertaining narrative of a visit to the leading cities and famous resorts of Ceylon and India.

The different classes of natives and foreigners and their social life and customs are graphically sketched, as well as the mosques, temples, palaces, gardens and mausoleums. The travelling experiences and adventures of this bright American "girl" and her companion are very pleasantly narrated, and the book is one of exceeding attractiveness throughout and just the book to give to bright American boys and girls who have not been and cannot go to "this wonderful India, brilliant, incomparable, romantic," as Miss Carpenter describes it.

The author and her friend were at times the guests of experienced missionaries and other foreign residents, and from them they learned much of great interest and value, some of which is imparted in the narrative. They were invited to receptions of leading natives and foreigners, including those of Lady Lansdowne, the wife of the viceroy.

Miss Carpenter states what has been before asserted by other travellers, and also by some residents, English as well as American, that the non-missionary British residents conduct themselves somewhat haughtily towards the natives. She says that the latter complain that the English, while professing not to uphold caste, have themselves founded a new one, and that from this British hauteur even the national aristocracy is made to suffer.

So it seems that there is still a disregard of the parting advice of the greatest of the viceroys, Lord Laurence: "Be kind to the natives." Failure to follow this course and disrespectful treatment of the people of India are leading causes of the acknowledged insecurity of British supremacy in the land. The only class of foreigners who treat the natives as they should be treated are the missionaries and Miss Carpenter gives a striking illustration of the esteem and honor in which they are held.

"Like everyone else who comes in contact with Indian missions," says our author, "we revealed an amazing amount of latent interest in them scarcely suspected by ourselves." She further says that in India, "putting missions on trial is a favorite amusement; but I think that after hearing the case argued by the results in India, the percentage of people who would not give a verdict of admiration is very insignificant,"

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

THE PRAYER BOOK DISTRIBUTION SOCIETY.

THE General Convention of 1892 made provision for the establishment of a general society for Prayer Book distribution by the adoption of the following:

TITLE III., CANON 9.

OF THE DISTRIBUTION OF THE BOOK OF COMMON PRAYER.

SECTION I.

The General Convention shall, at each triennial meeting on the nomination of a joint committee, appoint fifteen persons, of whom the custodian of the Standard Prayer Book shall be one, to constitute a Board of Trustees of a Society to be entitled The Prayer Book Distribution Society.

SECTION II.

The object of this Society shall be to promote the distribution of the Book of Common Prayer among the people throughout the United States of America.

SECTION III.

An annual meeting of this Society shall be held at the same time and place as the Missionary Council and the triennial meeting of the General Convention. On the third day of the General Convention this Society shall report to the two houses, sitting together as the Board of Missions, the operations of the Society during the three years past.

SECTION IV.

Existing incorporated societies for the publication and distribution of the Prayer Book may become auxiliaries to this general Society, and each be entitled to one representative in the Board of Trustees.

Under the foregoing canon the following named persons were elected as the Board of Trustees: The Bishop of Pennsylvania, the Bishop of Albany, the Bishop of Southern Ohio, the Assistant Bishop of Minnesota, the

Bishop of Louisiana; the Rev. Samuel Hart, D.D., the Rev. W. S. Langford D.D., the Rev. James DeW. Perry, D.D., the Rev. Thomas S. Gailor, D.D., the Rev. Arthur Lawrence; Mr. S. W. Hunnewell, Mr. James S. Biddle, Mr. J. Pierpont Morgan, Mr. Julian L. White, and Mr. J. L. Houghteling.

The Board of Trustees met in the city of New York on Tuesday, January 10th last, and adopted the following:

CONSTITUTION.

ARTICLE I.

NAME.

This Society shall be known by the name of The Prayer Book Distribution Society.

ARTICLE II.

OBJECT.

The sole object of this Society shall be to promote the widest possible distribution of the Book of Common Prayer among the people throughout the United States.

ARTICLE III.

METHODS.

The methods of the Society shall be by means of correspondence and publications:

1. To encourage the formation of an Auxiliary Prayer Book Society in each diocese and missionary jurisdiction to distribute the Prayer Book within their respective spheres among the people, and charitable and public institutions.

2. To encourage the formation of a Prayer Book Guild in each parish and mission, whose aim shall be to supply the Prayer Book to all persons within their limits, and to co-operate with the Society of the diocese or missionary jurisdiction to which they belong.

3. To encourage the preaching of sermons on the Prayer Book, and the taking of offer-

ings in all churches for Prayer Book distribution on Whitsun-day in each year.

ARTICLE IV.

TRUSTEES.

The Trustees of this Society shall be fifteen persons elected by the General Convention, together with one representative from each of the existing societies for the publication and distribution of the Prayer Book which shall accept the provisions of Title III, Canon 9, of the Digest.

ARTICLE V.

OFFICERS AND ELECTIONS.

The elected officers of this Society shall be a Vice-President, Treasurer, Secretary of the corporation, and Corresponding Secretary. The Presiding Bishop shall be *ex-officio* Honorary President of the Society. The Vice-President of the Society shall be the President of the Board of Trustees and, in the absence of the Honorary President, shall preside at the meetings of the Society. The Vice-President, the Treasurer, Secretary, and Corresponding Secretary shall be elected annually by the Trustees.

ARTICLE VI.

EXECUTIVE COMMITTEE.

One Bishop, one Presbyter, and one layman shall be chosen annually by the Trustees, who, together with the officers, shall constitute an Executive Committee.

ARTICLE VII.

MEETINGS AND REPORTS.

There shall be an annual meeting of the Society at the time and place of the meeting of the Missionary Council, when a report shall be made of the operations of the Society for the year preceding.

There shall be a triennial meeting of the Society at the time and place of the meeting of the General Convention, when a report shall be made of the operations of the Society for the three years last past.

A report shall be made to the General Convention, sitting as a Board of Missions,

on the third day of the session, as provided by Title III, Canon 9, of the Digest.

Meetings of the Trustees shall be held as soon as may be after the annual and triennial meetings of the Society, and at other times upon the call of the President.

ARTICLE VIII.

AUXILIARIES.

Incorporated societies for the publication and distribution of the Prayer Book may, under the provisions of Title III, Canon 9, of the Digest, be entitled each to one representative on the Board of Trustees. The reports of their transactions shall be included in the annual and triennial reports of this Society. Prayer Books for distribution shall, so far as practicable, be procured from such publication societies.

Diocesan auxiliaries for distribution may be formed in any diocese or missionary jurisdiction, and their reports shall be included in the annual and triennial reports of this Society. The officers of all auxiliaries shall be entitled to take part in the proceedings of this Society at its annual and triennial meetings.

ARTICLE IX.

RECEIPTS AND EXPENDITURES.

It is recommended that contributions be made to the auxiliaries in the diocese to which the contributor belongs.

Contributions to the general treasury of this Society shall be used to defray the necessary expenses of conducting the affairs of the Society and for distribution of the Prayer Book, through the diocesan auxiliaries.

It being the sole object of this Society to stimulate and promote the rapid distribution of the Prayer Book, whatever funds may remain in the treasury at the end of the year, subject to disposal, shall, after reserving a reasonable amount for expenses of the new year, be apportioned, in the discretion of the trustees, among the auxiliaries upon the basis of their facilities for the immediate distribution of the Prayer Book.

THE DIOCESE OF COLORADO AND THE MISSIONARY JURISDICTION OF WESTERN COLORADO.

THIS diocese and the Missionary Jurisdiction of Western Colorado are separated by the Continental Divide. The diocese is on the eastern and the jurisdiction on the

western slope of the State of Colorado. It is not correct to describe the jurisdiction as being west of the Rocky mountains and the diocese as being east of the Rocky mountains.

The mountains, in a succession of ranges interspersed with lovely and fertile valleys, extend over the whole jurisdiction and over most of the state. The Continental Divide, or crest of the continent in Colorado, on the western side of which all waters flow into the Pacific, and on the eastern all streams find their way into the Atlantic, truly expresses the boundary line.

The missionary jurisdiction is almost all new ground. It is only a little more than a dozen years since the greater part of it was comprised in the Ute Indian reservation. There are even now but fourteen parishes and missions. Three only, Aspen, Breckenridge, and Durango, are self-supporting. There are but six clergymen on the ground. There ought to be nine or ten now, and very soon a larger number. The possibilities of growth are immense. The new Bishop will need at once money as well as men. The diocese divides equally the appropriation of the Board, \$3,000, so that he will have for his missionaries \$1,500 to begin with, or \$375 a quarter, a little more than the missionaries of the western slope have been receiving. That sum should at least be immediately doubled from special offerings.

It is to be hoped that now Western Colorado, being a new jurisdiction, will stand a fair chance of having justice done by it. I could not get the needed help for it, any more than I could for Wyoming, up to within six years. When the Bishop of Wyoming pleads, people no longer say, "Go to Colorado." "Colorado is rich in silver mines." Nor will they now withhold help from Western Colorado because its nearest parts are within three hundred miles of Denver. The most promising and the most needy fields for missions in this diocese are Denver, Colorado Springs and Pueblo. These are the three principal towns. In these some of the churches, and in all the other towns all of the churches, are in reality missions. Some are on a small scale self-supporting. Most are dependent upon outside aid for the support of their clergy. Missions in cities is the great need in this age, from New York to San Francisco, and such missions require support.

Thus the diocese is as truly missionary ground as the jurisdiction, and it has and needs a much larger force of missionaries

than the jurisdiction could at present employ. It is evident that \$1,500 a year from the Board, or \$375 a quarter, is but a small part of what is required for the support of its missionaries. Indeed the amount indispensable annually cannot be put at less than \$6,000. Then, as in the jurisdiction and all missionary dioceses, and as in the remote parts of the richest dioceses, help is constantly needed for church and rectory building. Here also are our large and expensively equipped schools that are in actual danger from the peculiarly hard times prevailing in this part of the country and consequent loss of patronage. Besides, there is the hospital in Denver, an institution which becomes from the character of its charitable work of national importance. The schools and the hospital belong to all the jurisdictions formed out of the one of nineteen years ago.

In regard to new developments of mining and other industries, the diocese and the jurisdiction are about equal. Two-thirds of the mineral product last year was from the western slope; but the new and most extraordinary discoveries of the past year, of Creede and Cripple Creek, are east of the Continental range. These places are demanding the Church's care. At the latter, with occasional services of a missionary, we are establishing regular lay services on Sunday mornings. In the spring a missionary should be sent in, as also to the other place, in which there are from three to five thousand people (there were in November 2,100 votes) and from which over twenty car loads of ore are shipped daily, and then there are the agricultural towns in the eastern part of the state, such as Fort Morgan, Sterling, Akron, Yuma, etc., which have been heretofore almost necessarily neglected, and which seem to be of growing importance. Indeed, there are several whole counties and many large districts untouched as yet by the Church. In a diocese of 66,000 square miles of area, and so young as all this is, no part of it being over thirty-three years and most of it being not twelve or fifteen years old, reckoned from the time of settlement, it could not be expected to be otherwise.

Nineteen years is but a short period in the history of a diocese. But nineteen years ago next spring this jurisdiction comprised all of Colorado, Wyoming, and New Mex-

ico. We scarcely realize it, but there are now four dioceses or jurisdictions where there was then but one! Where elsewhere has there been like growth? Not certainly since the time of Bishop Kemper, out of whose one jurisdiction of the Northwest was formed during his lifetime the dioceses of Missouri, Indiana, Wisconsin, and Minnesota. In February, 1874, there were working in Colorado, Wyoming, and New Mexico, six clergymen. There were reported but 550 communicants. There were nine churches and two rectories. In the year ending September, 1874, 58 were confirmed and there were 155 baptisms. The offerings were \$500,0.88. The value of Church property reported was \$55,000. I have not by me the statistics of Wyoming and of New Mexico for the past year. But Colorado alone has over 50 churches and chapels and 25 rectories, 38 clergymen and over 4,300 communicants. There were baptized last year 550. There were confirmed over 300. The contributions were over \$115,700. The value of churches was \$601,200; value of rectories \$92,600, of other parish property \$119,715. Total of parish and mission property \$848,665. This is exclusive of schools,

which are worth more than half a million! This in Colorado alone. And there has been like growth and increase in Wyoming and New Mexico. Well may we exclaim, What hath God wrought! And yet this country is as yet but sparsely settled. Only a beginning has as yet been made. If, in less than a score of years, the Church can make such a showing, what shall be the growth of two-score, three-score, and five-score years? What shall it be in the lifetime of persons now living?

That such work deserves, as it needs, aid for its various objects goes without saying. Of course it does. It would be but poor work and a miserable failure if it did not. All God's work needs and claims man's co-operation. The work here is and must for scores of years to come be mostly of a missionary character. Indeed, never can it be otherwise in such a mining country as this. It should be a glory and a joy to help it. For God is with it. His alone is the power to further it. His blessing on its instruments can alone give it prosperity and success.

JOHN F. SPALDING,
Bishop of Colorado.

THE LAST YEAR IN WESTERN TEXAS.

BISHOP JOHNSTON, writing of the last fiscal year in the jurisdiction says: "Financially this has been the most trying year this jurisdiction has passed through since I was sent by the Church to assume charge of it in January, 1888. Old citizens have assured me that they have never before known such stringency.

"The causes for this, in part, have been (1) that last summer and fall a most disastrous drought visited this section of the state, preventing the growth of winter grass and drying up the water holes, some of which had never before been known to fail. As a consequence stock of all kinds, which is our main dependence, went into the winter poor, and a very large percentage of cattle and sheep, in some cases as high as forty per cent., perished with cold and hunger. In the southwestern portion of the state, extending to the mouth of the Rio Grande, and embracing an area as large as the State of Massachusetts, and which was the seat of the so-called Garza war, it has not rained suffi-

ciently in three years to make a corn crop, so that many of the people are literally starving, and would die but for the noble private effort being made in their behalf. The people are mostly Mexican, and very poor, but they are both fellow-men and American citizens, and deserve our compassion. It was largely because of their poverty that many of them were enticed into that foolish escapade by Garza, who promised them both food and money. Their condition has been made a great deal worse by many of the heads of families being arrested by United States officials and carried to San Antonio, two and three hundred miles, for trial. Of course this was necessary; I only mention it to show the miserable condition of the people. We have three very important points, Brownsville, Corpus Christi and Laredo, which are most seriously affected by this sad state of affairs, and unless I can give substantial aid our clergy must either suffer seriously or abandon their posts, either of which would be a shame as

well as a great loss of prestige to us. A Church as rich as ours, and with so many of its members living in the lap of luxury cannot as in God's sight justify itself for allowing such a calamity as the abandonment of its work under such circumstances.

"(2) Not only have we suffered from the above-named cause, but the depression so widely prevalent has also reached us, and has been intensified by the price of cotton being the lowest for fifty years; the demoralization of the wool market by the constant tinkering of the tariff by Congress, and the unprofitableness of cattle ranching, owing to combinations against this branch of industry in Kansas City and Chicago, by which the lowest price is paid for produce that has prevailed for years, and yet the consumer is charged as much as when cattle on the hoof were worth twice what they are now.

"(3) Superadded to these things, against which our people were powerless to protect themselves, there has been another evil into which they allowed themselves to be enticed which has resulted in serious and widespread loss, *i. e.*, town booming. Most of these booms have burst, and left those who invested their hard-earned savings in them with nothing but worthless or depreciated town lots to show for them. So has come upon many the curse pronounced against those who make haste to be rich.

"This is the material side of the situation: it would be dark and discouraging indeed were there no bright lining to relieve it. But we devoutly give praise to God that there is a bright side to the picture. It has proven true with us, as often before, according to the words of the prophet: 'When thy judgments are in the earth the inhabitants of the world will learn righteousness.' Not that we are all righteous, but there have been many signs of spiritual growth, some of which I may mention. At the assembling of our convocation in May there were twenty-one clergymen at work in the jurisdiction, whose labors were being supplemented by a large number of lay-readers, some of whom have done most effective work; two being candidates for Holy Orders, having left lucrative business

positions to undertake the work of the ministry at greatly reduced salaries.

"Most encouraging of all, our clergy have remained faithfully at their posts of duty and showed a readiness to endure hardness with their people, which ought to endear them to each other. Only two of our number were transferred during the year, and they for sufficient causes. This loss was more than compensated for by the ordination of two Deacons and the receiving of two Priests.

"We have not been able to occupy any new ground during the past year, but feel that it is matter for thanksgiving that we have lost none. It still remains true, as I reported last year, that there is no town of 500 Americans in which the services of the Church are not held with greater or less frequency. This cannot long continue so unless I can receive more assistance. There are but two points, and they are 200 miles from the nearest resident minister, where our people may not occasionally enjoy the ministrations of their own Church, at stated intervals, if they desire to do so. The difficulty is that the services cannot be held with sufficient frequency. In many places it is only once a month, in some once in six weeks, and in only a few oftener than twice a month. At nearly every point where the services are held as often as twice a month there is a manifest improvement in the condition of the Church, induced not so much by any phenomenal increase of numbers, but in a better appreciation of the duties and obligations of religion."

—A recent visitor to Northfield and Mount Harmon, Massachusetts, writing concerning the great educational institutions founded there, says: "As one looks around he must be impressed with the massiveness of these foundations on which these great schools are established—the massiveness of the faith and energy of one living, loving and devoted layman; and one asks himself the question, 'Suppose *every* layman and every clergyman were equally devoted, what would be the results to the Church of Jesus Christ?'"

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

THE OLDEST MISSIONARY SOCIETY.

THE *Mission Field*, the organ of the English Society for the Propagation of the Gospel, corrects as follows a mistake which has been made: "The Baptist Missionary Society has recently celebrated the completion of the first century of its existence, and it has been stated on many occasions, and even in the [London] *Times*, that it is the oldest missionary society in England. This, of course, is wrong. The oldest of all such organizations is the now little known New England Company, which was founded by act of the Long Parliament in 1649, and incorporated by royal charter in 1662. The Society for the Propagation of the Gospel was founded in 1701, and, as our readers know, it is frequently averred that because it was founded for 'the religious instruction of the King's

subjects beyond the seas,' it did no missionary work until the early part of the nineteenth century. Admitting for the sake of argument that to plant the Church in the colonies is not missionary work, the slightest acquaintance with the condition of the 'King's subjects beyond the seas' in the eighteenth century would prevent our forgetting that in this category were large numbers of heathen for whose conversion the society labored from the first. So long ago as 1704 it sent missionaries to the Negroes and Indians in what is now the State of New York; in 1712 it extended its work to the Negroes in the West Indies; in 1749 to Central America, to the Indians on the Mosquito coast; in 1752 to the Negroes of West Africa; and in 1778 to the Indians of Canada."

ANNOUNCEMENTS.

China.—The Rev. Arthur H. Locke, of the China mission, has taken temporary duty at the Old Epiphany House, Stanton Street, New York, in connection with St. George's Church.

—The Rev. Sidney C. Partridge has been heard from under date of December 31st last. He was then on board the French mail steamer "*Le Saghalien*," in the Suez Canal *en route* for Shanghai, at which port

he was due to arrive about the close of January. He had received personal attentions from Bishop Blyth of Jerusalem (English Church) and from the Greek and American Patriarchs.

Japan.—Miss Mary Mailles, her vacation having expired, left New York January 16th, expecting to sail from San Francisco for Hiogo, Japan, by the O. and O. steamer "*Gaelic*" on the 24th of that month.

CHINA.

BISHOP BOONE MEMORIAL SCHOOL, WUCHANG.

The Rev. F. R. Graves reports as follows of the last academic year of the Bishop Boone School at Wuchang: "I have the pleasure of presenting the report on the Bishop Boone Memorial School for the last

year. The school was opened by Mr. Partridge on September 1st, 1891. On September 5th Mr. Partridge left Wuchang for the United States on furlough, and the school was put in my charge by the Bishop. Just about this time there was great excite-

ment in the city and threats of burning our property and that of all the missions were freely made. One or two of the boys left in consequence, but the majority remained with us. Gradually the excitement increased and it was at its highest when Bishop Boone died. He had really founded the school, and had labored in teaching in it and steering it through the rocks and shoals of early years, so that the school's name has now a double significance as a memorial of himself as well as of his father. By the Bishop's death the work in Wuchang was thrown into confusion for a time. The divinity-school was moved to Hankow and the Boone school was closed October 8th and the boys sent home till quieter times. Fortunately by December 3d we were able to reopen the school. Everything went quietly until the close of the winter term. On January 21st-23d, 1892, we held the examinations and closed for the Chinese New Year holidays on the 25th. The spring term opened February 14th.

"There have been several events of note during the past year. The first was the ordination of the Rev. M. P. Kwei to the Priesthood. Mr. Kwei was a member of the school at its start. After graduating, he went to Shanghai for his theological studies and after being ordained Deacon served at Wuhu, Hankow, and Wuchang. He is the first of our boys to be advanced to the Priesthood, but the school has eight of its graduates who are Deacons and six who are candidates for Holy Orders.

"The schoolyard has been improved by planting some shrubs and small trees, and a library has been started. We have placed in it such Chinese books as will be improving to the boys to read, most of them being books on scientific subjects which have been translated into Chinese. The boys are allowed to read them out of school hours, and I hope it will result in widening their outlook. Every Wednesday night there is a social meeting of all the scholars in the dining-room. There is first an address by one of the teachers and afterward the boys amuse themselves with all sorts of games.

"On the 4th of May the old scholars met for their annual reunion. This has been the custom for many years, and it is a very good one, for it serves to keep the graduates connected with the school and with each other. One of their old fellow-pupils has been in

great distress for some time and so they united in subscribing an amount sufficient to pay his rent and salary as teacher of a day-school. They located the school in the district in which we live. It is a good sign to see them willing to unite in a scheme of this sort.

"Our choir, under Dr. Merrins' careful training, has much improved in the past few months. We have at present twelve boys. Chinese boys have rather harsh voices, and we can only find as many as this who are able to sing. Even with these boys the doctor has to choose his tunes very carefully, as the compass of their voices mostly lies within a single octave. They practise a little every day, for it requires a great deal of work to teach them to sing correctly. On Thursday night they meet for a longer and more thorough practice at Dr. Merrins' house, and afterward partake of the tea, cakes, etc., which are as dear to the heart of the Chinese schoolboy as the corresponding dainties are to his fellows in America. We are getting quite proud of our choir.

"About two years ago there began to be an increased demand for English in Wuchang and Hankow. The viceroy here has opened a school of chemistry and erected a large cotton-mill here and iron works at Han Yang. As soon as these schemes were put into operation, the Chinese perceived that a knowledge of English would help them to obtain positions, and that in the new order of things which is gradually beginning to dawn it will be necessary for scholars to have further education than the Chinese classics afford. Seeing what was going to take place, Mr. Partridge introduced English into the school two years ago. This year we have been enabled to take a further step in advance and to add a pay department to the school. The amount paid by the boys covers the cost of their food and books, but does not add anything beyond this to the revenue of the school. We hope, however, to increase the amount paid. I think I may say that our experiment has been so far successful. We have eleven scholars out of about forty who have applied. About half these boys are the sons of scholars, and the balance are of the mercantile class. The rules of the school in respect to the age and qualifications of the boys in the other departments who are to be admitted have been modified considerably. By our new rules,

the boys are received on six months' probation and a part of the expense is thrown upon the parents. Very slow, no doubt, will be the process by which the school moves toward self-support, but even these small and tentative beginnings are of value. If we only improve things a little year by year, we shall some time attain our end."

ANNUAL REPORT OF THE MEDICAL DEPARTMENT OF ST. JOHN'S COLLEGE.

In submitting a report of the above, mainly based on routine work, which varies but little from year to year, I fear I have little to offer beyond the usual statistics and perchance a few remarks in connection with the different institutions under my charge.

It must, however, in a measure be a matter for congratulation that some of these remarks should be stereotyped, inasmuch as I can again repeat that the health of the establishment generally has been extremely good—one solitary case of measles, which was immediately isolated, alone representing the eruptive fevers, and several cases of influenza can be noted but to evidence the universal character of the epidemic. Individualizing the institutions referred to I will just touch upon

ST. JOHN'S COLLEGE

and make thankful passing comment upon the general good health for the past year, although my reiteration in this respect is far from wishing to represent that we are living in an Utopian "Hygeia." Still, with the exception of the different phases of malarial fever and the ordinary ills and minor troubles a large number of boys must necessarily contract during the course of a year, we have been most fortunate; the more especially so when we recall the fact that we are living in a country abounding in forms of virulent epidemic disease. In this place it is my duty to regretfully place on record the death of my late assistant, Kia Sung Tsu, an old pupil of the college, who has joined his former teacher, Miss Spencer, and so adds to our grievous loss by death in the mission this past year. This lad, a most promising one, had been in delicate health for some years, and but shortly before his death said to me: "Doctor, is there any hope?" "None, my boy," I replied. "Then may I soon be with God in His garden," was the rejoinder. It may be remarked that this was the first funeral

conducted in St. John's Church and the first adult burial in the little cemetery across the creek.

Passing on to the general sanitation of the buildings, everything is done to make it as thorough as can be under the existing conditions of Chinese construction, material, and now of age, and the general lavatory arrangements are efficient and well served. The present satisfactory state of affairs, however, with regard to sanitary matters is largely attributable to the enforced unceasing supervision of the head master.

Apart from the thought of the possibility of our having a new college building and so extending the scope of the work, it cannot but occur to me how such a building would facilitate a more thorough system of sanitation generally, which, an element of importance at home, is surely one of grave moment in such a country as China. These few remarks are relevant when it is considered how rapidly buildings age here in the East and so lend themselves to ever increasing difficulties of repair and cleanliness.

Passing on to an unusual feature of Chinese scholastic work, gratifying allusion can again be made to the encouragement afforded athletic sports and outdoor exercises generally.

As a distinct improvement and matter of general welfare I must note the deepening of the river connecting the two bends of the main creek, and thus reasserting the fact of an island home; and I wish to emphasize here the considerable advantage accruing from a long line of stagnant water being rendered tidal.

ST. JOHN'S DISPENSARY.

Though the numbers attending have been higher than heretofore, this is partly explained when I add that I have included attendances to my private office, adjoining my own house. Such addition is not only a matter of great convenience for night work, but has attracted some few from a distance and of a better class. The dispensary is open daily, Sundays only excepted; a Bible-woman is in attendance. She is an earnest woman, and works bravely on. My assistant, Mr. Sung Ping-Kwai, has given me every satisfaction during the past year.

The attendances read as follows: New cases, 1,969; old, 2,751; total, 4,720. Visits in the neighborhood and visits other than

at the regular hours not noted. Beyond minor operations, I must gratefully acknowledge Dr. Haslep's courteously placing her operating-room at my disposal when occasion required. Both to her and to Dr. Boone I am under kindly obligation.

THE BOYS' AND GIRLS' INFIRMARIES.

As the names imply, these buildings are chiefly intended for isolation wards for emergencies of an epidemic nature occurring in the Compound, though we do take in outside cases. Still, such practice is not encouraged, as we hardly know at what time all our available accommodation, consisting of some twenty-six beds, may be required.

PERCY MATHEWS, M.D.

July 9th, 1892.

MR. GRAVES' HEALTH.

The Rev. F. R. Graves writes from Hankow under date of December 10th: "I am glad that I can say that I am as well as ever."

NEWS OF HANKOW AND I-CHANG.

The Rev. Herbert Sowerby writes from Hankow, under date of November 26th last, that he took charge of the work at Wuchang station during the Rev. Mr. Graves' absence on sick leave. Latterly he has been assisting in the English-speaking Church services at Hankow, leaving the Rev. Mr. Ingle more time for work among the Chinese.

At Mr. Sowerby's own stations fifteen persons were awaiting Baptism (ten at I-chang and five at Sha-sze), and he was intending to return forthwith, but in a post-script under date of December 8th, he says: "There has been some trouble at I-chang with the students. The Customs were attacked. The sailors from the English gunboat landed and put an end to the riot. I have no particulars yet, but I have been requested by the United States Consul not to go there for the present. Our native workers and converts seem to be unmolested. If I were to go there before the students had

left and all should be quiet again I might bring trouble upon the Chinese Christians.

ST. MARY'S HALL, SHANGHAI.

Miss S. L. Dodson, in her last report of St. Mary's Hall, says: "It gives me great pleasure to tell you how St. Mary's girls have been getting on this year. I think we may call this our good year. Peaceful and happy, no severe illnesses and very little malaria. The girls have done good work. They have opened a girls' school in Kiading, which they support with the proceeds of their needlework.

"We are having our school building enlarged by the addition of three rooms, one to be used as a class-room and dining-room, one as a bed-room, the other as a sewing-room—a small beginning of an industrial school. When a girl finishes her course of study she will go into this room, where she will be taught spinning, weaving, cutting, fitting and all kinds of useful and fancy work. This is a new department, and I hope to make it entirely self-supporting. If any kind friend wishes to help us in opening this new work it will be most gratefully received. We have furniture to buy and no money to buy it with. We are greatly in need of a sewing-machine. With twenty-five dollars we can get a nice, plain one from the American Trading Company, in Shanghai. I have told the girls they should have one; that their kind friends in America would gladly send them one. A sewing-machine would save us so much time.

"The 'Tsing Sing Mé' is doing well and growing in numbers. It will be represented at the Chicago Church Congress.

"The Holy Innocents' Society still exists, and in its quiet way is doing good among little girls.

"This year we have received two new scholarships and seven new girls. Six girls have been baptized, one has been betrothed and one married. Nine girls are being prepared for Confirmation."

JAPAN.

WORK IN ST. MARGARET'S SCHOOL, TOKYO.

Miss Ida Goepp writes of the last year's English work in St. Margaret's School: "My work during the past year has con-

sisted mainly in teaching English at St. Margaret's School.

"The school opened with forty-five pupils. There are now sixty on the roll; of these,

nearly all are boarders. All but six study English and have been my pupils. Of the whole number, twenty are scholarship girls. Nearly all the girls of the school are Christians.

"I have taught from three to four hours daily in the school, the girls in the four upper, or collegiate classes, reciting to me once every day, those of the three preparatory classes once every week. Only reading, spelling and composition have been taught in the preparatory and first two collegiate classes, the only text-books used being Longman's readers, from the Primer to the Fourth Reader. In the third collegiate class grammar is added, with Swinton's Elementary Grammar as a text-book. The reading-book in this class is a work called 'Eminent Women,' taken from Chambers' Miscellany. In the highest, or fourth collegiate class, a simple course in rhetoric is taught from Professor Nichol's 'English Composition Primer.' In this class the reading-book is Smiles' 'Self-Help.' All these text-books except the composition primer were chosen by the Japanese authorities. The collegiate classes are carefully trained in English composition and conversation. The youngest pupils begin with simple sentence-writing, the older ones are taught to write English letters, and the girls of the highest classes write essays. Especial attention has been given to English conversation, the pupils being marked for 'conversation' and examined in it, as they are in any other study.

"Elaborate written examinations are held three times a year; at Christmas, Easter, and just before the summer holidays. In the Christmas examinations two girls reached the maximum of 100 per cent.: Tatsu Ikeda, II. Collegiate class, in spelling; and Ko Takahashi, III. Collegiate class, in composition. Both are scholarship girls.

"Of the eighteen girls of the collegiate classes examined in English at Christmas, twelve had a general average of ninety per cent. or over; six of the twelve were scholarship girls.

"Of the twenty girls examined at Easter, seventeen had an average of ninety per cent. or over; ten of the seventeen were scholarship girls.

"Of the twenty-five girls examined in July twenty-one had an average of ninety per cent. or over; eleven of the twenty-one were scholarship girls.

"Of the six girls of the graduating class four are scholarship girls.

"The twenty scholarship girls, concerning whom individual reports for this year have been already forwarded, have given great satisfaction both in lessons and conduct.

"In general, as will be seen from the marks given above, the English scholarship of the school is unusually good. This is undoubtedly due to the superior teaching and training of my predecessor, Miss Heath, who left the school in the excellent condition in which I found it on entering upon the work last September. The strong religious feeling which is abroad in the school, and which is felt from the highest to the lowest, is a very striking feature, manifesting itself as it does in various channels of missionary activity, notably in the care and interest bestowed upon the twenty-one little orphans who have been gathered into the newly built orphanage adjoining St. Margaret's School.

"In regard to order, the care of the school-rooms, personal neatness, refinement in manner and speech, and the sense of womanly dignity and self-respect, there is room for improvement.

"My other work has been chiefly that of studying the language, to which I have devoted from four to five hours every day. In October I took the examinations on the first year's course as prescribed for us, and since then I have been studying the books laid down in the second year's course in preparation for the second examination to be held this fall.

"My time for direct missionary work has been very limited and I have done little except to teach a Sunday-school of about thirty-five children in Tsukiji, consisting mainly of the orphans, of whom twelve have been baptized recently. I have also visited from time to time the little Sunday-school I began last year at Bancho, while teaching at Miss Aldrich's school. During last winter I held a small Bible-class for some young Japanese girls on Sunday evening. During the Christmas holidays I visited three of our country stations with an interpreter, and at the request of the resident-catechists held four meetings for the women, at which an average of from forty to fifty people were present."

MISCELLANY.

INTERCESSION.

IN view of the assembling of the House of Bishops on the first of March to choose Bishops for China and Japan, and perhaps for Northern Michigan, prayers should be unceasing that the Holy Ghost will guide the Bishops in the selection of fit persons for the sacred office of the Episcopate, that those missions may have reason to rejoice in wise leaders.

ASTOUNDING PROGRESS.

A GLANCE at the inventions and discoveries of the nineteenth century, or even the latter half of it, will astound any student of history. At no period has the race touched such a golden age of intelligence and social improvement. These ninety golden years are each of them centuries measured by achievement. They are the age of the railway and steamship; of electricity as a motor, messenger, illuminator; of the telegraph and telephone and photograph and phonograph; of the ocean cable, the signal service; of the perfected microscope and telescope, and the more marvellous spectroscope and spectral analysis; of aniline dyes, of petroleum and all its compounds; of the steam printing-press, typewriter, sewing-machine; of the discovery of forty new metals, and the revolution of chemical science; of the birth of geology, of anæsthetics, and a score of new sciences and arts.

The world is now one neighborhood, and no nations are any longer distant or inaccessible. This is the age of world-wide exploration, occupation, communication, association, civilization, organization; the age of the postal union and cheap postage, of newspapers and magazines and cheap books; of free schools and universities; of machine work displacing hand work; of universal opportunity and consequent responsibility. It is the age of giant enterprises and giant explosives, when nothing seems impossible to men, and when we seem to be on the verge of a new era, when the air will be traversed, as the sea is now navigated, by vessels built for mastery not of waves, but of winds!

Could moral and spiritual progress but keep pace with material and social advance, it is impossible to foresee or foretell to what millennial mountain heights of glory and of bliss, of purity and power the race might come before the now opening year should close, and as to the dawn of the new century, not even the most enthusiastic seer could give us the faintest foreshadowing of the possible grandeur of the future of mankind!—*Missionary Review.*

A CHRIST-LIKE ACTION.

THE Rev. Mr. Jameson tells the story of a young Mohammedan of good family, of Aligarh, India, who recently received Christian Baptism. How he first became favorably disposed towards Christianity is thus stated: "He stood one day in the Aligarh bazaar and heard a native Christian of venerable appearance preach. There was a large crowd, mostly Mohammedans, and as the address proceeded the preacher was much interrupted. Discussion ensued, and considerable excitement prevailed. When feeling ran high, and the Christian preacher, who was none other than the veteran and learned Dr. Imam-ud-din of the Church Missionary Society, seemed to be baffling the reasoning and rebutting the arguments of his opponents with his wonted unanswerable effect, 'one of the baser sort' standing by lifted his hand and smote the old man severely on the cheek. The venerable disciple, without resentment, and without a moment's hesitation, to the wonderment of the crowd followed to the letter his Master's injunctions and turned the other cheek to the smiter.

"The action not only silenced the riotousness of the crowd, but touched the heart of our young friend so deeply that he marvelled what that religion could be whose devotee could brook and silence so strangely and still so effectually such insult and opposition. It affected his life and changed his attitude toward Christianity and all who professed it. The seed that that one Christ-like action sowed, bore in God's time good fruit, and now the Munshi has confessed his

faith, and we have good hopes that with the development of his Christian character and his intellectual gifts, he will one day do yeoman service in reasoning with his former co-religionists."

HENRY MARTYN, SAINT AND SCHOLAR.

THE interest in Foreign Missions is bearing fruit in the rapid increase of missionary literature. An important addition to the biographical side of that literature has been made by George Smith, LL.D., the skilful biographer of Drs. Carey and Duff, in his work, just published in London, entitled "Henry Martyn, Saint and Scholar." The Rev. Mr. Sargeant's life of this eminent missionary is excellent as far as it goes, but it is brief and incomplete. Many interesting details are suppressed, and never before have Henry Martyn's relations to Lydia Greenfell been so fully and so carefully described as they have been by Dr. Smith. His volume contains many extracts from Martyn's diaries and from Lydia Greenfell's letters which have never appeared before in their proper places in the story of his life. Dr. Smith's aim, further, has been to show how Henry Martyn was, above all, a missionary to the two Islams, in India and Persia, and in Arabia and Turkey. The portrait, which has been specially prepared for the volume, is taken from a painting in Trinity College, Cambridge. There are other illustrations. It is not unreasonable to suppose that this book will become the standard life of this saintly, scholarly and indefatigable missionary.

THE MISSIONARY AND THE ARMY OFFICER.

Don't pity a Home missionary. Don't waste your time at it; for it is wasting time. I never realized why a Home missionary should be pitied. I remember when I was going out West I met a gentleman on the street and he said, "Where are you going?" I said, "I am going West." He said, "What are you going to do out there?" I said, "I am going out there to invest." He said, "Live stock?" I said, "No, sir." He said, "Are you going to ranching?" I said, "No." He said, "What are you going to do?" I said, "I am going to try to

do a little work for our country and our Church." I wish you could have seen the corners of his mouth drop down when he said, "Oh, you're going to be a Home missionary, are you?" We don't want any feeling of that kind about our Home missionaries.

I once knew a young lady who had decided to go as a missionary's wife. I wish you could have seen the condolences that came to her—the letters with their expressions of pity. "Going to be a Home missionary's wife? Oh, how sorry we are for you!" It happened that in that young lady's class there was another young lady, who was engaged to an army officer, a graduated cadet. His salary was to be no greater than the Home missionary's salary. The Home missionary was to be located on a railroad where he had a mail once in twenty-four hours. The army officer was ninety miles from a post-office and got his mail "semi-occasionally." Everybody congratulated the young lady who was to marry the army officer, and everybody consoled with the young lady who was to marry the Home missionary. I didn't see then, and I haven't seen since, why an officer in the army of our nation should be congratulated, and an officer in the army of the King of kings should be consoled with.—*Rev. C. W. Shelton.*

ARBITRARY ABROGATION OF TREATIES.

As in our relations to the Indians, so with respect to the Chinese, our treaties have been so often violated that it seems to be considered a farce to regard any longer even the form of treaty. We make regulations to suit ourselves and our supposed interests, as if no agreements had ever been made or thought of.

The Chinese minister at Washington, stung with indignation at the recent legislation and its hasty approval by the National Executive, is reported to have said, "If this thing goes on for twenty years to come as it has for twenty years past there will be no Chinese in America and no Americans in China."

A few months ago the Chinese Government proclaimed an edict requiring of its local governors to extend full protection to foreigners in life and property, and under

that order a more complete and friendly recognition was granted to missionaries and other foreign residents than had been enjoyed for several years past, or, indeed, ever before. But telegraphic communication now makes the tone of sentiment prevailing at Washington quickly felt in Peking and in some of the provinces, and correspondence recently received from China shows that the arbitrary abrogation of treaties on our part is coming to be regarded as an insult and an outrage by the intelligent classes of Chinese.—*Rev. Dr. Ellinwood.*

INEXCUSABLE IGNORANCE.

DR. R. L. CUST, of England, in his recently published "Notes on Missionary Subjects," says: "This is an age of enlightenment, and the missionary societies flood the world with interesting information, but there are some who will not read them. The Sunday-school is instructed in the details of St. Paul's missionary journeys, but knows nothing, or next to nothing, of the great work of the successors of St. Paul. And yet the reports of missionary societies, and their periodicals, are filled with greater interest than the most fascinating romance, and have the advantage, or perhaps disadvantage, of being true. Perils by land, perils by sea, perils by robbers, perils by the heathen, perils in the city, perils in the wilderness, perils among false brethren; in weariness, in painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness, besides the care of all the Churches; moving accidents by flood and field; disappointments and successes; triumphs and abasements—all these and more are to be found.

"As the narrative flows on in its simplicity, the narrow walls of the room seem to expand, and the reader is transported in thought to the great cities of Asia, the inhospitable regions of North America, the Islands of Oceania, and the vast deserts of Africa. There stands an honest, God-fearing man, one of the reader's own race and kin and language, sent out to preach the Gospel by his Church, and is he not something in this cold, self-seeking, material age, to be proud of? He has given up the prospect of wealth and honor, and ease, in his own country, and has gone out to endure hardship for the sake of the suffering, the op-

pressed, and the ignorant; nor has he gone alone, for by his side there moves a form, scattering sweet flowers round his life in those God-forsaken regions, attracting to herself hearts by the strange sight of the beauty of holiness; they call her in their untutored accents an angel; he calls her, wife, who like Ruth will not leave him. Are such stories as these not worth reading? Is not this 'inexcusable ignorance' as to the continuity of the missionary spirit from the time of St. Paul to the present hour?

"In the biographies of some great and good man we read a notice of the first conception which dawned on his intellect of a great idea, with which he afterward connected himself. In the story of a missionary's life we read of the first tale about missions that fell into his hands. It is because such a form of literature is deliberately shut out of certain homes, that many hearts are not touched, that to many the opportunity of serving God is not presented."

A REMARKABLE EVENT.

A MOST remarkable event was a vast Hindoo conference recently held at Benares, India, to take steps toward saving Hindooism from the triumphs of Christianity. There was set apart a day for special prayer to the Hindoo gods for the preservation of the religion. This is probably the first time that such a thing has been done in any pagan land, and it is a great concession to the growing power of Christianity.

THE STATE OF AFFAIRS IN JAPAN.

THE Rev. John Imai, of the English Church's mission in Japan, in a recent address in London, described the present state of affairs in Japan as regarded from the Christian point of view. Heathenism has lost the influence it used to have; and its place is taken by a superficial agnosticism, so that any religious belief is despised. The universities in Japan are inimical to Christianity, while the existing Buddhism has so far degenerated as now practically to deny a future life, and tries to win acceptance, not as a religion, but as a philosophy. The younger generation is growing up with no faith, but acts upon the maxim, "Let us eat and drink, for to-morrow we die." The national sentiment of Japan is strong, but its moral state is bad.

Mr. Imai proceeded to speak of the methods which should be followed for the conversion of the Japanese. He enumerated prayer, preachers, and missionary zeal, and, in speaking of the kind of "servants of God" who should be sent, he quoted the Japanese proverb, "He who goes first is master." The Church should be so represented that Christianity may get before agnosticism. He advocated an increase in the number of mission stations and of missionaries, but still more an increase in the number of native workers, on the grounds of economy, of the permanent advantage for the native Church, and of the power natives have of going where Englishmen cannot.

ONE LORD AND ONE SERVICE.

A MISSIONARY writes to the *Home Missionary Magazine* of Domestic and Foreign work: "You know the Home missionary cause lies very near my heart; the only reason why I am not engaged in it personally is that I am in the Foreign service. To me it is all one—one Lord, one service, one standard, one object. I cannot say that I consider either branch of the service more important than the other; both are equally deserving the support of every true disciple of Christ; both rightly demand from him his prayers, his money, his earnest, enthusiastic effort. It seems to me that neither receives the hearty support of the Church at large in such a measure as is due. It seems *dreadful* beyond all power of expression that the societies carrying on this work in both the Home and Foreign fields, should be so hampered for means to enable them to enter the wide-open doors. Fields white to the harvest on our great western prairies, in the great mining districts and the lumber camps, among the hosts pouring in from foreign shores, and the Church as a whole seems asleep, indifferent alike to its solemn responsibility and high privilege. There are noble exceptions, churches and individuals that give *royally*. God bless them and increase their number!"

FRAGMENTS.

—Archdeacon Winter, who is on a visit to England, in an interview with the committee of the Church Missionary Society gave a very encouraging account of the work in the vicinity of Hudson's Bay. At

York every adult Indian is regular in public and family worship. Fourteen or sixteen of the Indians there are qualified to conduct services on Sunday in the absence of the missionary.

—Gossner, the founder in Berlin of the missionary society which bears his name, paid from his own resources between 1838 and 1858, or between his sixty-fifth and eighty-fifth year, 33,000 marks, and received 300,000 from others; and sent out to the heathen world 141 missionaries.

—The official map of Chinatown prepared by the San Francisco board of supervisors designates two theatres, thirteen idol temples, sixteen opium dens, 110 gambling saloons, 246 manufactories, numerous restaurants and shops, and 30,360 people living within an area of twelve city blocks. This is, indeed, a city within a city.

—The Dublin University mission to the Diocese of Chota-Nagpore, India, has settled in Hazaribagh, a town of 30,000 inhabitants. A number of buildings belonging to the military station, abandoned by the government ten years ago, have been made over to the mission for a nominal rate, and will serve the members for dwelling-house, hospital, dispensary, chapel and school.

—The Rev. Henry Sutton, writing concerning the natives of Uganda, says: "They are a wonderfully bright people. I hear that Captain Lugard thinks it quite as needful to send men of culture and learning to Uganda as to India. There have, indeed, been such men, and there are such men now in Uganda. That mission has had strong attraction for university men, and for the ablest and best of the Islington students."

—A gentleman who is being greatly prospered pecuniarily said lately: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the week is the Lord's Day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary*.

TO DIOCESAN OFFICERS.

THE February meeting of general and diocesan officers of the Woman's Auxiliary will be held on Thursday the 23d.

The officers are asked to meet in Room 21, Bible House, for noon prayers, and to proceed directly afterward to their meeting, which will close at 1.30 P.M.

JULIA C. EMERY, *Secretary*.

THE JUNIOR AUXILIARY IN PENNSYLVANIA.

EARLY in December an invitation came to the Secretary of the Woman's Auxiliary from Mrs. Whitaker, wife of the Bishop of Pennsylvania, to the following effect:

Will it be possible for you to come to our Sunday-school Institute and make an address upon the subject of the Junior Auxiliary, on Monday, January 9th?

I think the Junior Auxiliary is being organized in the most encouraging way in Pennsylvania, and we want you to help us to put it on a firm footing.

Last evening the Bishop and I met the Sunday-school Association of Pennsylvania, to confer with them about establishing the Junior Auxiliary. The Bishop asked them to make the whole school, in each parish, a parish branch of the Junior Auxiliary, making each guild or department a chapter in the branch.

The Bishop and I felt that if we could have the hearty co-operation of the Sunday-school Association, the Junior Auxiliary would be virtually established. To my great delight, the whole Association gave their hearty approval, and before I left I had the promise of eleven Sunday-schools.

No. 1 is the Sunday-school of the Holy Apostles', which will be the Holy Apostles' Branch of the Junior Auxiliary, an army of workers in itself. They are already doing full missionary work, but as a branch of the Junior Auxiliary they will be an inspiration to other branches.

Now the Sunday-school Association as a body desired me to invite you to be present at the Sunday-school Teachers' Institute, and speak to the teachers who will then assemble about the Junior Auxiliary. The gentlemen feel that this will be a grand opportunity for getting the sympathy and support of a large number of the teachers. Several schools have promised to send at once for THE YOUNG CHRISTIAN SOLDIER.

In response to this invitation the Secretary attended the Twenty-third Annual Meeting and Teachers' Institute of the Sunday-school Association on the day named.

The Holy Communion was celebrated in the Church of the Holy Trinity at 10.30 A.M., when an address was made by the Bishop of the Diocese.

The Association was then called to order in the Parish Building, and in the course of the morning's session the Secretary of the Auxiliary spoke upon the topic, "The Junior Auxiliary: How can it best be established in our Sunday-schools?" and in the afternoon session the Secretary of the Board of Managers spoke upon "Missionary Offerings" as coming under the general subject of "Sunday-school Finances."

The attendance at this meeting was very large and representative, and it was felt by the visitors a great opportunity and privilege to be able to meet and speak with hundreds of men and women so earnestly and actively engaged in Sunday-school work. And it was especially satisfactory to have the Junior department emphasized by both Secretaries, as showing its close connection with both the Board and the Woman's Auxiliary: the women having so large a share in the definite, personal missionary training, for which the Board furnishes large opportunities through *THE YOUNG CHRISTIAN SOLDIER* and its system of Lenten offerings.

A MISSIONARY SUNDAY-SCHOOL.

THE question may be asked, "How can a Sunday-school become a branch of the Junior Auxiliary?" and we will undertake to define one method, premising that it is not the only one, possibly not the best, and suggesting that we will most gladly receive from those who are trying other plans successfully, detailed accounts of the same.

Such a method as is here described would of course be inaugurated by the rector, or by the superintendent, with the approval of the rector, after consultation with the teachers; and much of the success of the plan will depend upon the interest and earnestness of the individual—of the rector, of the superintendent, of each teacher in the school.

The school, probably, is already officered, and these officers may serve in a missionary capacity as well as in that pertaining to Sunday-school work. The rector or superintendent may be president, with secretary and treasurer, and the teachers members of an executive committee to carry through the missionary business of the school. All the members of the school will take the monthly *SOLDIER* and engage in the Lenten offering. Each class will bear some missionary name, beginning with the roll of missionary jurisdictions. Each class will take the weekly *SOLDIER* and *THE SPIRIT OF MISSIONS*, and call upon the Mission Rooms for such leaflets as appertain to its own jurisdiction. In each class a member should be practised in the drawing a map of its jurisdiction, and each class should own a missionary scrap-book into which

should be pasted such pictures and printed and written information as may be gained about the jurisdiction it represents.

One Sunday in each month shall be Missionary Sunday in the school. Into the opening service shall be introduced the collects of the Junior Auxiliary; the hymns shall be missionary hymns; before the school separates into classes for its ordinary lessons ten minutes shall be given to missionary information. Before the opening of school the class having the subject of the day in charge shall have gathered together all the information they shall have prepared to give. Upon the blackboard will be the outline map of the jurisdiction chosen for study. The teacher of the class will hand to the rector or superintendent, now acting as president of the missionary society, a set of questions to ask the class. One will bound the jurisdiction; another will give the date of its erection; a third, the succession of its Bishops; a fourth, its see city, the number of its mission stations, the name and location of its mission schools and hospitals. One will tell of its present needs, and another will open the scrap-book before the school, and show what the class has been able to gather for its pages. The teacher finally, if no scholar should be able to do this, may close the subject by some story of self-denying work, which will add a personal sympathy with the worker to the knowledge of the field and the work.

In this way, month by month, some mission field, studied especially by one class, will be brought to the notice of the entire school, with no great tax upon the time usually devoted to Sunday-school lessons, and with a quickening of missionary interest which may prove, if carefully and wisely fostered, fruitful in results.

This will not consume a great measure of time in the school, but it may or may not, as the teacher and scholars become increasingly interested, take more and more time outside the Sunday-school hour. Each class may become a small society by itself, meeting with its teacher during the week, making under her guidance a careful study of its own mission field; searching, not only in the missionary publications, but also in the daily papers, for facts connected with it; making not only its scrap-book, but a missionary museum also, into which curiosities of various sorts may be gathered.

With growing knowledge will be likely to come a growing desire to help. A class may become unwilling to confine its missionary offerings to the Lenten season only; it may plan to devote other times of the year to raising missionary gifts. It may find that, in addition to its share in the great united offering of the Sunday-schools of the Church, it can support a scholarship, or care for a child in an orphanage in China or Japan, or meet the expenses of a hospital bed, or send a font or a Bible, a bell or an organ, to some mission church.

Since the meeting of the Institute, the superintendent of Holy Trinity Sunday-school, Philadelphia, has written us that that school, now a Junior Branch, will give from seventy-five to one hundred dollars for the redemp-

tion of African girls from heathen bondage, and will send an English Bible to St. Paul's Church, Hankow.

We are sure that with missionary knowledge will come the increase of missionary gifts, and we commend the thought of the Sunday-school as a Junior Auxiliary to all readers of *THE SPIRIT OF MISSIONS* interested in Sunday-school work.

AFRICA.

MRS. BRIERLEY'S PAPER FOR THE GENERAL MEETING.

THE following paper, prepared by Mrs. Brierley, for the General Meeting of the Woman's Auxiliary, could not be read at that time, but we gladly give it now a wider hearing through the columns of our missionary magazine:

"Your letter has just come to hand, and I wish I could accede to your request and send such a letter as you and all your generous friends and workers deserve; but you know I have not the 'pen of a ready writer', and I think you have published so much about Africa and the African Mission, that if people do not know our surroundings and the real life their missionaries have ever lived, it is because they will not read what you and others have so graphically described.

"Cape Mount is about fifty miles from Monrovia. It is almost an island, having the grand old Atlantic and the beautiful Pisa lake surrounding it on three sides. The view is most delightful. However tired or weary we may be in spirit, the grandeur of the scenery is always inspiring. At the foot of the mountain, which is about 1,600 feet above the sea, and also climbing about one-third to its summit, is the village of Robertsport, comprising about three hundred inhabitants, most of whom are farmers, though there are a blacksmith and a few self-taught carpenters; they have a Methodist Episcopal church, with a colored minister. I often think that Liberia must take her status among the nations, because she reverences the Word of God, and keeps His Sabbaths.

"There are also two native communities at the foot of the Mount. Throotown is about a quarter of a mile to the west, and the Grassfields three-quarters to the east. We feel greatly attached to the people at the latter place, because God has opened

the hearts of a few of them to receive His Word gladly, and doubtless had they only had more attention, many would have embraced the precious promises. I am often cast down and truly ashamed at the little we do for the people around. If I might be permitted to arouse and impress upon the Church in America the glorious opportunity they now have of showing these people the Way of Life, words would fail to express the joy and comfort I should experience.

"It is a sad fact that the Vey people are, as a tribe, dying out. These cruel wars are destroying the country. Oh, it is indescribably sad, the last few months, to see the number of poor, wretched, half-starved women and children searching for roots and snails. Still, they are cheerful, and greet you with a smile. The Vey people have a faint conception of God, but they have no word for peace, or Jesus Christ, thus they know nothing of Him. 'Connebak' is the name of the great God they pray to. 'Bak' is 'great' or 'good,' and 'Conne' is 'the beautiful place.' When they pray, they mean that he who lives in the beautiful place must help them; and yet they put their trust in gregees and charms. Nearly every house has its pole, with a bit of broken glass or crockery containing medicine upon it.

"The Colored Baptist Church of America have a station at Bendoo to the south-east, about ten miles across the lake; but it is very feebly manned, having only one missionary with his wife and two infant children; but they are energetic and devoted to the cause. Hitherto their Board have not seen their way clear to support children, so their work has been chiefly evangelistic.

"Monrovia, our nearest town, is the capital of the Republic. Before this cruel war commenced among the natives, we usually had a row-boat every other week for prod-

nice (palm nuts or oil), but now they come but seldom, as nearly all trade is stopped. The average time for a boat to come from Monrovia is twenty hours, though occasionally they come in sixteen, a long time for a passenger to remain in a sitting position, yet many of the Liberians travel to and fro. Of course there is no wharf or landing-stage, and the heavy surf is terrible ; it is a rare occurrence for us to receive a box or case without its being dipped in the briny deep. A German and a Dutch firm have each a branch store at Robertsport, where the agent is generally a white man. The terrible hill which has to be climbed in order to reach the mission, keeps us very secluded.

"There are a number of native villages on the lake, which we visit in our little boat during the dry season ; but though the people receive us gladly, and are pleased with the organette and singing, still, we do not know of any one who has received the message of salvation. True, many people have given us their children, and perhaps through them they may receive the Word of Life. But alas, how slow the work ! How many are passing to their eternal home ! Cannot one out of every five hundred communicants be spared to fulfil our ascending Lord's command ?

"Slavery is greatly modified since I came to Liberia. I do not believe half the cruelty of former times is perpetrated now, still the sufferings of the people are great. It is

almost impossible for a free-born Vey man or woman to be industrious. Nothing but faith in their glorious inheritance can enable them to overcome their inertness ; they cannot work an hour without resting and, if possible, having a smoke. We have not only to teach the children to work, but also the nobility of it. We have to be thankful that our little efforts are often crowned with success, and we do believe that the coming generation will be as different to the present as they are to their aged relatives.

"And you, dear Christian friends, who will be privileged to meet together for prayer and interchange of thought, as well as to listen to so many inspiring words, will you not in a special manner remember the little flock in Liberia, so that we may also have a few drops from the 'showers of blessings' which I am sure you will enjoy.

"Our girls have been asked to share in your thank-offering. I need not tell you what a privilege we consider it, and are exceedingly sorry not to be able to send as much as we ought. But if you will kindly add ten dollars from us to your own gift, we shall be most grateful. It is a beautiful thought for all the members of Christ's Body to make one offering at this time, when mission work is so earnestly laid upon the hearts of His people. And to think that we, in this corner of the earth may also unite, is very cheering."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,100 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS, Treasurer**, and sent to him, **32 Bible House, New York**. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1892, to January 1st, 1893.

ALABAMA—\$25.55		
<i>Anniston</i> —Grace, Domestic.....	10 00	
<i>Greensboro</i> —St. Paul's, General.....	15 55	
ALBANY—\$733.51		
<i>Albany</i> —All Saints' Cathedral, Domestic and Foreign, \$320.06; Wo. Aux., for "All Saints' Cathedral" scholarship, St. Mary's Hall, Shanghai, China, \$30; for woman worker, Osaka, Japan, \$5; Colored, \$50; Sp. for Domestic Contingent Fund, \$5.....	410 06	
St. Paul's, for Alaska.....	1 00	
St. Peter's, Sp. for work of Bishop of Montana, \$255.42; Wo. Aux., Sp. for Miss Kate Hampton, Millwood, Columbia, S. C., \$20.....	275 42	
<i>Middleville</i> —Church of the Memorial (Mission), Domestic.....	2 00	
<i>Morris</i> —Zion, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5.....	20 00	
<i>Schenectady</i> —Christ Church, Wo. Aux., Sp. for orphanage, Osaka, Japan.....	2 00	
<i>Troy</i> —St. Luke's, Domestic, \$5.31; Colored, \$2.85.....	8 16	
<i>Utadilla</i> —St. Matthew's, Domestic.....	3 71	
<i>West Troy</i> —Trinity Church, Domestic.....	11 16	
CALIFORNIA—\$16.50		
<i>San Francisco</i> —"M.," Indian, \$5; Colored, \$5; Foreign, \$5.....	15 00	
<i>San Pedro</i> —St. Peter's, children, Wo. Aux., for Africa.....	1 50	
CENTRAL NEW YORK—\$424.20		
<i>Binghamton</i> —Christ Church, Sp. for Bishop Walker's work in North Dakota.....	13 75	
<i>Carthage</i> —Grace, Domestic.....	4 00	
<i>Cortland</i> —Grace, Domestic.....	7 19	
<i>New Berlin</i> —St. Andrew's, Domestic.....	24 00	
<i>Oswego</i> —Christ Church, Domestic.....	13 58	
<i>Owego</i> —St. Paul's, Domestic, \$2.60; Foreign, \$1.15.....	3 95	
<i>Utica</i> —Calvary, Girls' Friendly Society, for work of Rev. Mr. Partridge in China.....	10 00	
Grace, Domestic.....	298 58	
Trinity Church, Domestic.....	49 15	
CENTRAL PENNSYLVANIA—\$314.67		
<i>Brookland</i> —All Saints', Foreign.....	3 55	
<i>Carbondale</i> —Trinity Church, Sp. for Bishop Walker's work, North Dakota.....	16 00	
<i>Dunmore</i> —"Anonymous," Domestic.....	20 00	
<i>Hazleton</i> —St. Peter's, Domestic.....	9 18	
<i>Jermyn</i> —St. James', Sp. for Bishop Walker's work, North Dakota.....	10 00	
<i>Jonestown</i> —St. Mark's, Domestic.....	3 00	
<i>Lebanon</i> —St. Luke's S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota.....	60 00	
<i>Mauch Chunk (East)</i> —St. John's, Domestic	6 00	
St. Mark's, Sp. for Bishop Walker, North Dakota, \$105.44; S. S., for "Leighton Coleman" scholarship, St. John's College, Shanghai, China, \$40.....	145 44	
<i>Plymouth</i> —St. Peter's S. S., Domestic.....	8 00	
<i>Reading</i> —St. Barnabas', Domestic.....	8 50	
"Decimus," for Alaska.....	25 00	
CHICAGO—\$136.77		
<i>Chicago</i> —Grace, Wo. Aux., General.....	25 00	
Church of Our Saviour, Colored.....	23 00	
"L." for "Hibbard" scholarship, Trinity Divinity School, Tokyo, Japan, the theological student to be chosen by Rev. John McKim.....	70 00	
Mrs. W. N. Summers, General.....	3 50	
<i>Farm Ridge</i> —St. Andrew's, Foreign.....	5 00	
<i>Joliet</i> —Christ Church, Wo. Aux., Foreign.....	5 00	
<i>Wheaton</i> —Trinity Church, Domestic.....	5 27	
COLORADO—\$25.80		
<i>Denver</i> —Lucy W. S. Jerome, Foreign.....	25 00	
<i>Littleton</i> —St. Paul's Mission, Domestic.....	80	
CONNECTICUT—\$992.56		
<i>Bridgeport</i> —St. John's, for Domestic Missions in the West, \$100; Foreign, \$33.42; Sp. for work of Bishop Wells, Spokane, \$50.....	183 42	
<i>Brookfield</i> —St. Paul's, General.....	16 71	
<i>Danbury</i> —St. James', Domestic.....	40 79	
<i>Greenwich</i> —Christ Church, Domestic (of which S. S., \$30.79).....	152 00	
<i>Groton</i> —S. S. of Seabury Memorial Church, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	5 00	
Bishop Seabury Memorial Mission, Domestic.....	4 05	
<i>Hartford</i> —St. John's, Sp. for Bishop Walker, North Dakota, \$31.37; S. S., for "Rev. Dr. E. A. Washburn" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	71 37	
Trinity Church, General, \$100.04; Sp. for Bishop Paddock, Olympia, \$100.....	200 04	
Trinity College Chapel, Domestic.....	45 00	
<i>Meriden</i> —St. Andrew's S. S., Sp. for schol-		

arship in St. Mark's School, Salt Lake City, Utah.....	40 00	Brunswick—St. Jude's, Domestic.....	1 00
Middletown—Christ Church, Domestic.....	25 00	St. Mark's, Domestic.....	10 10
Milford—St. Peter's, General.....	10 00	St. Athanasius', Domestic.....	3 00
New Haven—Ascension, Sp. for Rev. S. C. Partridge, for mission work in China, at his discretion.....	10 75	Cartersville—Ascension, Domestic.....	3 10
Church Woman's Missionary Association, Sp. for books for Rev. I. Dooman, Japan Rev. W. E. Vibbert, Sp. for Bishop Pad-dock, Olympia.....	5 00	Cedartown—St. James', Domestic.....	4 00
Norwalk—St. Paul's, "O." for Mexico, \$10; "H. L. S.," General, \$10; "E. L. S.," General, \$10; Sp. for Brazil, \$10.....	40 00	Frederica—Christ Church, Domestic.....	7 01
Norwich—Mrs. Edward Chappell, for church work in Mexico.....	30 00	Milledgeville—St. Stephen's, Domestic.....	7 28
Saybrook—Grace, General.....	7 05	INDIANA—\$20.86	
Sharon—Christ Church, Domestic.....	6 43	Kendallville—Trinity Church, Domestic ...	3 18
South Glastonbury—St. Luke's S. S., Dom-estic.....	1 75	Lima—St. Mark's, Domestic.....	6 23
Stratford—Christ Church, Foreign.....	43 00	Logansport—Trinity Church, Domestic....	3 00
Washington—St. John's, Domestic.....	6 00	Marion—Gethsemane, General.....	1 38
Woodbury—St. Paul's, Domestic.....	4 70	Peru—Trinity Church, Domestic.....	2 07
"E." General.....	20 00	Shelbyville—"A Friend of Missions," Gen-eral.....	5 00
Fairfield Archdeaconry, Wo. Aux., for travelling expenses of secretary.....	2 00	IOWA—\$1.00	
Hartford Archdeaconry, Wo. Aux., for travelling expenses of secretary.....	5 00	Maquoketa—St. Mark's, Domestic.....	1 00
Litchfield Archdeaconry, Wo. Aux., for travelling expenses of secretary.....	5 00	KENTUCKY—\$39.00	
New Haven Archdeaconry, Wo. Aux., for travelling expenses of secretary.....	2 50	Covington—Contents of Mite Chest, Indian Lexington—Christ Church, "Two Mem-bers," for Miss Carter's Indian work.....	5 00
DELAWARE—\$340.02		Louisville—Charles H. Pettet, for "W. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Christiana Hundred—Christ Church, for Mexican mission.....	21 22	Paducah—Grace, Domestic.....	1 00
Newark—St. Thomas' S. S., Domestic.....	8 00	LONG ISLAND—\$572.90	
New Castle—Immanuel Church, Domestic.....	54 66	Brooklyn—St. John's, Sp. for Bishop Tal-bot, Wyoming and Idaho.....	27 79
Wilmingon—St. Andrew's, Domestic.....	30 00	St. John's Chapel, Church Charity Founda-tion, Domestic.....	18 27
St. John's, Domestic, \$21.94; Colored (of which S. S., \$5.54), \$14.21; Foreign (of which S. S., \$4.06), \$14.73; Sp. for Bishop Graves, The Platte (of which S. S., \$5.09), \$10.09; Sp. for Bishop Johnston, Western Texas, \$12.20; Sp. for Bishop Brewer, Montana, \$5.....	106 17	"H." General.....	2 00
St. John's Mission, Sp. for Bishop Brewer, Montana.....	2 97	Flatbush—St. Paul's, Domestic.....	180 00
Trinity Church, Junior Aux., for Rev. Mr. Chapman's school, Alaska, \$35; Sp. for Bishop Graves scholarship in school at Kearney, \$32; Sp. for Rev. Mr. Joyner's Reformatory, Columbia, S. C., \$10; "Individual," Sp. for Bishop Talbot's soldier student, \$50.....	117 00	Flushing—St. George's, Domestic.....	38 69
EASTON—\$25.46		Garden City—Mrs. Channey, Domestic, \$75; Indian, \$25; Colored, \$25; Foreign, \$25; Mexico, \$25; Japan, \$25.....	200 00
Dorchester Co. (Cambridge)—Christ Church, General, \$19.18; Sp. for Mrs. Buford, Virginia, \$1; Sp. for Rev. J. J. Enne-gabowh, Minnesota, \$1.....	21 18	Hempstead—St. George's, Domestic.....	14 75
Worcester Co. (Berlin)—Worcester Parish, St. Paul's, Domestic.....	4 28	Huntington—Mary P. Mulligan, General... \$3 40	
EAST CAROLINA—\$3.55		Islip—Emmanuel Church, Wo. Aux., Sp. for St. John's College Building Fund, Shanghai, China, \$5; S. S., Junior Aux., Sp. for (Domestic) Christmas gifts, \$10	15 00
Cumberland Co.—St. Thomas' Chapel, Dom-estic.....	1 01	Long Island City—St. John's S. S., Dom-estic.....	2 00
Rockfish—Christ Church, Domestic.....	2 54	Sag Harbor—Christ Church, Domestic.....	6 00
FLORIDA—\$3.35		Miscellaneous—Long Island Branch Wo. Aux., Sp. for personal benefit Miss Mailes, Japan, \$5; "Long Island" scholarship, St. John's College, Shang-hai, China, \$60.....	65 00
Monticello—Christ Church, Domestic.....	3 35	LOUISIANA—\$22.57	
FOND DU LAC—\$56.54		New Orleans—St. Paul's, Domestic and Foreign.....	7 00
Oneida—Hobart Church, through Wo. Aux., for support of Missionary Bishop of Southern Florida.....	18 83	St. Francisville—Grace, "Tithe," General, \$6.21; Mexico, \$6.21.....	12 42
Sheboygan—St. Peter's, Domestic.....	37 71	Tunica—St. Stephen's, Domestic.....	1 85
GEORGIA—\$98.10		West Feliciana—St. Mary's, Domestic.....	1 30
Albany—St. Paul's, Domestic, \$7.85; For-eign, \$4.76.....	12 61	MAINE—\$115.36	
Atlanta—St. Luke's Cathedral, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	25 00	Augusta—St. Mark's, Sp. for Rev. E. N. Joyner, South Carolina, for scholarship Dexter—Church of the Messiah, Domestic and Foreign.....	3 71
Augusta—St. Paul's, Wo. Aux., Sp. for life insurance for Dr. Boone, China.....	25 00	Exeter—Holy Trinity Church, Domestic and Foreign.....	2 40
INDIANA—\$20.86		Portland—St. Luke's Cathedral, General..	19 25
IOWA—\$1.00		Miscellaneous—Maine Branch Wo. Aux., General, \$40; Sp. for Miss Mailes' help-er in Japan, \$25.....	65 00
KENTUCKY—\$39.00		MARYLAND—\$1,717.38	
LONG ISLAND—\$572.90		Baltimore—Christ Church, Indian mission, South Dakota.....	20 25
DELAWARE—\$340.02		Emmanuel Church, "A Member," Gen-eral, \$10; Wo. Aux., Domestic, \$265; Foreign, \$106.50; "Alfred M. Randolph" scholarship, St. Paul's School, South Dakota, \$60; Mothers' Mission, Penny Offering, for women Bible readers, Ja-	

pan, \$25; S. S., Sp. for Rev. Mr. Ingle, China, \$5.....	471 50	Bishop Johnston's school for boys, Western Texas.....	15 00
Grace, "E. and M. and A.," for "E. S. Hall" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., for salary of Miss Ives, South Dakota, \$20; Sp. for Bishop Walker's work, North Dakota, \$25.....	105 00	Newburyport—St. Paul's, Wo. Aux., for balance of "Bishop Bass" scholarship, Hope School, South Dakota.....	14 00
Holy Innocents' S. S., Wo. Aux., Foreign St. John's S. S., General.....	5 00 6 63	Newtonville—Lydia M. Barton, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00
Henshaw Memorial, Sp. for Bishop Walker, North Dakota, \$60; Sp. for Bishop Thompson's work, \$5; Sp. for Bishop J. A. Paddock's work, \$5; Sp. for Bishop Perry's work, \$5; Sp. for Bishop Peterkin's work, \$5; Sp. for Bishop Randolph's work in his new diocese, Southern Virginia, \$5; Workers' Guild, Sp. for Rev. J. C. Ambler's work, Japan, \$15.....	100 00	Sheffield—Christ Church, Domestic.....	3 20
St. Paul's, Domestic, \$400; Indian, \$100; Colored, \$50; Foreign, \$100.....	650 00	Shelburne Falls—Emmanuel Memorial Church, Domestic.....	10 19
Frederick Co. (Petersville)—St. Mark's, Domestic, \$20; Foreign, \$5.....	25 00	Somerville—R. H. Gibby, General.....	1 00
District of Columbia (Washington)—Incarnation, Domestic.....	12 00	Stockbridge—St. Paul's, Sp. for support of Orphans' scholarship, Utah, \$40; Domestic, \$20; Sp. for "Stockbridge" scholarship, St. Paul's School, Utah, \$40.....	100 00
(Washington)—St. John's, Mrs. Virginia L. W. Fox, Domestic, \$50; Indian, \$25; Colored, \$25; China, \$25; Japan, \$25; Mexico, \$25; Sp. for India, \$25.....	200 00	Williamstown—St. John's, Domestic, \$17.57; Foreign, \$7.50.....	25 07
"A Lady," for "Charles Bispham" scholarship, St. John's College, Shanghai, China.....	70 00	Winchester—Epiphany, Indian.....	20 00
Howard Co. (Guilford)—Christ Church, General.....	6 00	Miscellaneous—"X," General.....	15 00
Prince George's Co. (Bladensburg)—B. D. Lowndes, General.....	1 00		
Washington Co. (Hagerstown)—St. John's, Domestic.....	45 00		
MASSACHUSETTS—\$1,057.46			
Andover—Christ Church, Domestic and Foreign.....	10 77		
Beverly—St. Peter's, Domestic.....	20 00		
Boston (Dorchester)—All Saints', Domestic, \$100; Foreign, \$100.....	200 00		
Emmanuel Church, for work among the Indians in South Dakota.....	114 06		
(Roxbury)—St. James', Wo. Aux., "A Member," Sp. for "Archibald Memorial" scholarship, St. Mark's School, Utah.....	20 00		
(Roxbury)—*St. John's.....			
(Charlestown)—St. John's, Domestic.....	23 87		
(South)—St. Matthew's, "H. W. N.," Domestic, \$10; Foreign, \$10; Mexico, \$20; Sp. for Cuba, \$10; Wo. Aux., Sp. for Bishop Johnston's school for boys, Western Texas, \$5; Sp. for church in Aberdeen, Olympia, \$5.....	60 00		
St. Paul's, Wo. Aux., Sp. for Bishop Johnston's school for boys, Western Texas.....	5 00		
Cambridge—St. John's Memorial, Mite Chest, Domestic, \$10.40; Foreign, \$10.40.....	20 80		
Mrs. O. D. Tower, Domestic.....	2 50		
Chelsea—St. Luke's, Sp. for Bishop Talbot's school for girls, Wyoming.....	5 00		
Danvers—Calvary, Domestic.....	5 10		
Dedham—St. Paul's, Domestic.....	17 38		
Miss P. Hunt, General.....	1 00		
Great Barrington—St. James', Domestic.....	32 37		
Greenfield—St. James', Domestic, \$18.82; Foreign, \$5.59; "In Memoriam," Sp. for Mrs. Buford's hospital, Virginia, \$1.....	25 41		
Longwood—Church of Our Saviour, Domestic, \$112.23; for Bishop Hare's work in South Dakota, \$50.....	162 23		
Lynn—St. Stephen's, Domestic.....	43 92		
Marblehead—St. Michael's, Domestic.....	57 58		
Medford—Grace, Domestic.....	25 01		
New Bedford—Grace, Wo. Aux., Sp. for			

*Of the \$50 credited in the January Spirit of Missions to St. John's Church, Roxbury, a member of Wo. Aux., for Lucy Lee Chickering Memorial scholarship, \$25, we are now informed, was from Massachusetts, Five Sisters, through Wo. Aux., for Caroline Prentice Sawyer Memorial scholarship, Eliza F. Drury Station, Africa.

MICHIGAN—\$234.03

Bay City—Trinity Church, Wo. Aux., Sp. for Rev. Mr. Graves' Bible reader, China, \$2; "J. B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$10.....	12 00
Brooklyn—All Saints', Domestic.....	2 50
Detroit—Christ Church, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn., \$50; Sp. for "Reno" scholarship, Nevada, \$35; for salary of Miss Bull, Japan, \$25; Sp. for Rev. Mr. Graves' Bible reader, China, \$5.....	115 00
St. John's, Wo. Aux., Sp. for "Reno" scholarship, Nevada, \$2.25; for salary of Mrs. Jennings, Virginia, \$2.75; Sp. for Armitage Memorial, San Mateo, California, \$5.....	10 00
Hudson—Trinity Church, Wo. Aux., General.....	1 25
Jackson—St. Paul's, Wo. Aux., for salary of Miss Bull, Japan.....	25 00
Marquette—St. Paul's, Domestic.....	20 00
Monroe—Trinity Church, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn.....	5 00
Pontiac—Zion, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn.....	5 00
"A Friend of Missions," Alaska, \$20; Mexico, \$5.....	25 00
Port Huron—Grace, Foreign.....	13 28

MIN. WAUKEE—\$5.25

Sussex—St. Alban's, Domestic.....	5 25
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MINNESOTA—\$88.77

Faribault—Cathedral of Our Merciful Saviour, General.....	24 76
St. Paul—Christ Church, Domestic.....	61 31
Tower—St. Mary's, General.....	2 70

MISSISSIPPI—\$15.45

Como—Holy Innocents', Domestic.....	2 00
Pass Christian—Trinity Church, General.....	13 45

MISSOURI—\$459.24

Columbia—Christ Church, Domestic.....	5 00
Jefferson City—Grace, Domestic.....	3 75
Kirkwood—Grace, Domestic.....	14 40
Palmyra—St. Paul's, Domestic.....	7 85
St. Louis—Christ Church, Domestic.....	405 34
St. Peter's, Domestic and Foreign.....	22 90

NEBRASKA—\$174.64

Auburn—Ascension, Domestic and Foreign.....	2 05
Beatrice—Christ Church, Domestic and Foreign.....	5 92
Central City—Christ Church, Domestic and Foreign.....	2 05
Lincoln—Holy Trinity Church, Domestic and Foreign.....	11 99
Neligh—St. Peter's Mission, Domestic.....	4 67
Norfolk—Trinity Church, Domestic.....	1 86
Omaha—All Saints', Domestic.....	14 25

Church of the Good Shepherd, General...	5 92	for Japan, for Parish House, \$16.81;	
St. Andrew's, for Rev. F. R. Graves' work, China.....	3 91	Sp. for Olympia, Washington, through Rev. L. W. Applegate, \$95.75; Wo. Aux., General, \$16.10; Sp. for Rev. L. W. Applegate, Olympia, Washington, \$125....	497 57
St. John's, Domestic and Foreign.....	1 85	New York—Ascension, Wo. Aux., Sp. for Bishop Talbot's Clergy Fund.....	20 00
(South)—St. Martin's, for Rev. F. R. Graves' work, China.....	1 20	Calvary, Sp. for African chief's work, \$5; No. 932, for Rev. C. Booth's stipend, Oregon, \$250; Sp. for personal use of Rev. C. Booth, Oregon, \$100.....	355 00
St. Matthias', Domestic and Foreign.....	18 10	Christ Church, through Wo. Aux., for support of Bible-reader, Japan.....	50 00
St. Paul's, for Rev. F. R. Graves' work, China.....	4 01	Grace, Woman's Foreign Missionary Association, Wo. Aux., for Miss Williamson's salary, Japan, \$30.0; Sp. for "Grace Church" scholarship, Haiti, \$15.....	465 00
Trinity Cathedral, Domestic.....	95 16	Holy Apostles', Woman's Foreign Missionary Association, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for Christmas gifts to Christians in Chinese and Japanese schools, \$10; Sp. for Dr. Merrin's medical work, Wuchang, China, \$37.40.....	52 40
York—Holy Trinity Church, Domestic and Foreign.....	1 60	Holy Trinity Church, General, \$20; thro' Wo. Aux., Sp. for Miss Mailes, Japan, \$15; Girls' Friendly Society, Sp. for St. Mary's Orphanage, China, \$20.70... Incarnation, Sp. for "Momo," \$5; Wo. Aux., for salary of Miss Burgwin, Virginia, \$100 (Dr. Frederick E. Hyde, \$50; B. Talbot B. Hyde, \$50; F. E. Hyde, Jr., \$50), Sp. for church building, Kyoto, Japan, \$150.....	265 00
NEWARK—\$557.64			
Bergen Point—Trinity Church, General....	1 54	Reconciliation Chapel, Infant class, Sp. for St. Mary's Orphanage, China.....	20 00
Haledon—St. Mary's, General.....	13 18	St. Bartholomew's Woman's Missionary Society, for Mexico, \$165; "Light-bearers," for scholarship in Hope School, South Dakota, \$60; for educational work in Africa, \$25.....	250 00
Jersey City—Grace, Domestic.....	10 00	St. Clement's, \$61; Miss Mary B. Tousey, \$66, General.....	127 00
Lyndhurst—St. Thomas' Mission S. S., Domestic, \$2; Foreign, \$3.....	6 00	St. James', Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
Newark—Trinity Church, Sp. for Bishop Gilbert, Minnesota, \$200; Domestic, \$84	284 00	(Fordham)—St. James', Sp. for Bishop Talbot, Wyoming and Idaho.....	179 30
Orange—Grace S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota.....	30 00	St. John Evangelist's, Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho.....	25 00
(South)—Grace, Sp. for St. John's College Building Fund, China.....	78 32	St. Luke's Hospital Chapel, General.....	44 50
Grace, Wo. Aux., for "Frances C. Henderson" scholarship, St. John's School, Shanghai, China.....	20 00	St. Michael's, Sp. for St. John's College Building Fund, \$6; Wo. Aux., Sp. for Rev. Jules Prevost, Alaska, \$45.65.....	51 65
St. John's, Sp. for St. John's College Building Fund, China.....	2 00	St. Thomas', Domestic, \$2,023.32; Sp. for Rev. G. F. Patterson, Oklahoma City, \$129.....	2,152 32
Summit—Calvary, \$100.60; Wo. Aux., \$7; Junior Aux., \$5, Domestic.....	112 60	"D. C. L.," Domestic.....	2,500 00
NEW HAMPSHIRE—\$134.81			
Concord—St. Paul's, Colored.....	17 25	Miss Helen D. Nelson, through Niobrara League Sp. for "Harvey M. Nelson" scholarship, St. Elizabeth's School, South Dakota.....	60 00
St. Paul's School, Sp. for St. John's College Building Fund, China.....	25 00	Missionary Box, General.....	50 00
Dover—St. Thomas', Domestic and Foreign	22 32	Mrs. R. B. Duane, for "Howard Duane Memorial" scholarship, St. Paul's School, Tokyo, Japan.....	20 00
Exeter—Christ Church, Foreign.....	5 44	"B.," through Wo. Aux., Domestic, \$5; Indian, \$5; Foreign, \$5.....	15 00
Lancaster—St. Paul's, Domestic.....	1 65	Gifford Cochran, for Japan.....	14 09
Nashua—Church of the Good Shepherd, Domestic, \$18; Foreign, \$20.....	38 00	Mrs. Scrymser, through Wo. Aux., Sp. for picture rolls, for Miss Mailes, Japan	5 00
Wolfboro' Junction—St. John Baptist, Domestic, \$6.95; Foreign, \$6.95.....	13 90	"Anonymous," General.....	1 00
Miscellaneous—Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	11 25	Nyack—Grace, General.....	22 05
NEW JERSEY—\$892.52			
Bound Brook—St. Paul's, Domestic.....	5 77	Portchester—St. Peter's, Sp. for Bishop Walker, North Dakota.....	30 00
Camden—"Mr. C. C. S.," Sp. for rebuilding St. John's Church, Osaka, Japan....	1 00	Poughkeepsie—Branch Wo. Aux., Sp. for Bishop Hare, South Dakota.....	40 68
Dunellen—Holy Innocents', Domestic.....	1 16	Mite Chest No. 14, 78, General.....	3 00
Elizabeth—St. John's, Domestic, \$ 3.15; S. S., for "Rev. S. A. Clark Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$40.....	98 15	Rye—"Nana," Domestic and Foreign.....	3 12
Trinity Church, Sp. for Olympia.....	30 00	Sing Sing—Trinity Church, General.....	40 91
"A Churchman," for Japan.....	200 00	Wappinger's Falls—Zion, "Two Members," Sp. for St. John's College Building Fund, China.....	6 00
Lakewood—All Saints' Memorial, Domestic.....	145 00	Yonkers—Miss Susie B. Waring, Sp. for St. John's College Building Fund, China..	10 00
Millville—Christ Church, Domestic and Foreign.....	1 90	Miscellaneous—"A Friend, Wo. Aux., for "Marie Antoinette Whitlock" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	50 00
Moorestown—Trinity Church, General.....	30 00		
New Brunswick—St. John Evangelist's, Domestic.....	93 40		
"Anonymous," General.....	40 00		
Princeton—Trinity Church, Domestic.....	42 52		
Rahway—St. Paul's, St. Paul's Guild, General.....	12 00		
Salem—St. John's, Domestic.....	66 13		
Somerville—St. John's, Domestic and Foreign.....	29 75		
South Vineland—Christ Church, Domestic and Foreign.....	1 50		
Trenton—St. Michael's, Domestic, \$33.56; Foreign, \$33.57.....	67 13		
St. Paul's, Domestic.....	11 77		
Trinity Church, General.....	24 34		
NEW YORK—\$7,876.78			
Ellenville—St. John's Memorial, Domestic, \$2.25; Foreign, \$3.....	5 28		
Matteawan—St. Luke's, Wo. Aux., for Africa.....	57 00		
New Brighton—Christ Church, Domestic..	109 21		
Newburgh—St. George's, \$121.95; Indian, \$50; Colored, \$50; Foreign, \$21.96; Sp.			

NORTH CAROLINA—\$93.05

<i>Asheville</i> —Trinity Church, Domestic (of which "Mrs. J. G. M.," Mite Chest, \$3)	29 58
<i>Franklin</i> —St. Agnes', Domestic	1 12
<i>Lenoir</i> —St. James', Domestic	6 00
<i>Lincolnton</i> —"Dr. and Mrs. R.," Foreign	17 70
<i>Pittsborough</i> —St. James' Chapel, General	1 45
<i>Raleigh</i> —Christ Church, Mite Chests, Domestic	17 20
St. Mary's School, Wo. Aux., for "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China	20 00

OHIO—\$308.70

<i>Cleveland</i> —Trinity Cathedral, Domestic, \$133.76; Bishop and Mrs. Leonard, Sp. for Rev. Charles Thorp, Lampasas, Texas, \$5; Sp. for Bishop L. H. Wells, Spokane, \$20	158 76
<i>Gambier</i> —Harcourt Parish, Domestic, \$124.63; for Bishop Kendrick's work, New Mexico and Arizona, \$5; for work in Oklahoma, \$5	134 63
<i>Mount Vernon</i> —St. Paul's, Domestic, \$5.31; for Bishop Kendrick's work, New Mexico and Arizona, \$10	15 31

OREGON—\$359.96

<i>Astoria</i> —Grace, Domestic, \$22.70; Junior Aux., for Rev. P. McKim, Norfolk, Nebraska, for new church, \$2.56	25 26
<i>Empire City</i> —St. Luke's, Domestic	1 25
<i>Marshfield</i> —Emmanuel Church, Domestic	3 00
<i>Portland</i> —St. Mark's, Domestic	12 55
St. Matthew's Chapel, Domestic	5 50
St. Stephen's, Domestic	15 00
Trinity Church, Domestic, \$137.35; Indian, \$20.31; Colored, \$20.30; Foreign, \$51.16; General, \$57.58	286 70
<i>Salem</i> —St. Paul's, Domestic	6 00
<i>Skippanon</i> —St. Thomas-by-the-sea, Domestic	2 50
<i>Upper Astoria</i> —Holy Innocents', Domestic	2 20

PENNSYLVANIA—\$2,340.98

<i>Bala</i> —St. Asaph's, Junior Aux., Wo. Aux., Sp. for Miss Bull's Orphanage, Japan	5 00
<i>Bryn Mawr</i> —Church of the Redeemer, Mite Box No. 2,580, Domestic, \$9; Wo. Aux., Sarah Neilson Memorial, Sp. for chancel furniture, St. John's Church, Osaka, Japan, \$10	69 00
<i>Philadelphia</i> —Advocate Memorial, Wo. Aux., Sp. for Bishop Walker, North Dakota	10 00
(<i>Lower Dublin</i>)—All Saints', Wo. Aux., Sp. for Miss Bull's Orphanage, Japan	2 00
Ascension, Wo. Aux., Sp. for Miss Bull's Orphanage, Japan	5 00
(<i>Germantown</i>)—Calvary, Wo. Aux., for Miss Mailes' salary, Japan, \$1.05; Sp. for Foreign Missionaries' Insurance Fund, \$2	3 05
Christ Church, Wo. Aux., for "Christ Church" scholarship, St. John's College, Shanghai, China	40 00
Covenant, Foreign, \$100; Wo. Aux., Sp. for Miss Bull's Orphanage, Japan, \$5	105 00
Epiphany, Wo. Aux., Sarah Neilson Memorial, Sp. for chancel furniture, St. John's Church, Osaka, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2	7 00
Holy Apostles', Wo. Aux., Sarah Neilson Memorial, Sp. for chancel furniture, St. John's Church, Osaka, Japan	5 00
Holy Trinity Church, "A Member," Colored, \$500; Sp. for King Hall, Maryland, \$150	650 00
Church of the Mediator, Wo. Aux., for Miss Mailes' salary, Japan	5 00
St. James', Sp. for Rev. F. W. Way, for work at East New Market, Easton, \$20; Sp. for work of Rev. P. McKim, Norfolk, Neb., \$15; Sp. for work of Rev. J. C. Koon, Hancock, Md., \$10; Sp. for work of Rev. O. C. Parry, Washburn, Fond du Lac, \$10; Wo. Aux., Sp. for Miss Bull's Orphanage, Japan, \$1	56 00

*St. Luke's	
St. Mary's, Wo. Aux., Sp. for Miss Bull's Orphanage, Japan	5 00
St. Mark's, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China	13 00
(<i>Frankford</i>)—St. Mark's, Wo. Aux., Miss Wong's class, Sp. for St. Mary's Orphanage, Shanghai, China, \$4; Miss A. S. Middleton's S. S. class, Sp. for work of Rev. T. S. Tyng, Japan, \$6	10 00
†St. Peter's	
(<i>Germantown</i>)—St. Peter's, Domestic	338 80
(<i>West</i>)—Church of the Saviour, for Miss Mailes' salary, Japan, \$16; Sp. for Miss Bull's Orphanage, Japan, \$5	21 00
Miss Anna Blanchard, Sp. for Rev. Mr. Prevost, Alaska, toward hospital and printing press	500 00
Lydia C. Arnold, toward stipend of a western missionary	10 00
Miss Fannie de L. Welsh, for scholarship in St. John's School, South Dakota	60 00
Tuesday Missionary Bible Class, Sp. for Bishop Leonard, Nevada and Utah	50 00
Lewis L. Walker and wife, Domestic and Foreign	20 00
C. C. Biddle, for Mexico	20 00
"A Churchwoman" for Rev. Mr. Partidge's work, China	10 00
<i>Radnor</i> —St. Martin's, Family Mite Chest, Domestic	4 98
<i>Rockdale</i> —Calvary S. S., Domestic, \$5; Foreign, \$5	10 00
<i>Upper Providence</i> —St. Paul's Memorial, Foreign, \$5; S. S. Indian, \$5.08; Africa, \$5.31; China, \$5.35	23 74
<i>Wayne</i> —St. Mary's, Wo. Aux., for traveling expenses of secretary, \$5; offering at service, through Junior Aux., toward support of new missionary bishop, \$29.45	34 48
<i>West Chester</i> —Holy Trinity Church S. S., Domestic, \$24.76; Foreign, \$24.77	49 53
<i>Miscellaneous</i> —Pennsylvania Branch Wo. Aux., offering at annual meeting, Wo. Aux., Sarah Neilson Memorial, Sp. for chancel furniture, St. John's Church, Osaka, Japan	83 45
Pennsylvania Branch Wo. Aux., Foreign Committee, Wo. Aux., for Miss Mailes' salary, Japan	27 95

PITTSBURGH—\$505.44

<i>Pittsburgh</i> —Calvary, Domestic	173 44
St. James', Domestic	12 00
<i>Sewickley</i> —St. Stephen's, General	20 00
<i>Verona</i> —St. Thomas' Wo. Aux., Mrs. Brunot, Sp. for Bishop Kendrick, New Mexico and Arizona, \$100; Sp. for Bishop Leonard, Nevada and Utah, \$100; Sp. for Bishop Brewer, \$100	300 00

QUINCY—\$8.50

<i>Pittsfield</i> —St. Stephen's, General	5 00
<i>Princeton</i> —Church of the Redeemer, Indian	3 50

RHODE ISLAND—\$90.00

<i>Providence</i> —St. James', General	30 00
St. John's, for "St. John's S. S." scholarship, St. Mary's School, South Dakota	60 00

*Items credited in January SPIRIT OF MISSIONS to St. Luke's, through Wo. Aux., Philadelphia (Bustleton), should be credited to St. Luke's, through Wo. Aux., Philadelphia (Germantown), as follows: Miss Mailes' salary, Japan, \$65; Sp. for Miss Bull's Orphanage, Osaka, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2, and to St. Luke's, Indian Hope Association, Philadelphia, Indian, \$75.

†Items credited in January SPIRIT OF MISSIONS to St. Peter's, through Wo. Aux., Philadelphia, should be credited to St. Peter's through Wo. Aux., Philadelphia (Germantown), as follows: Sp. for Miss Bull's Orphanage, Osaka, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$4.

SOUTH CAROLINA—\$153.69

<i>Aiken</i> —H. E. Quinby, for Japan.....	2 00
<i>Anderson</i> —Grace, Domestic and Foreign..	15 00
<i>Charleston</i> —St. Luke's, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China.....	10 00
<i>Chester</i> —St. Mark's, General.....	1 50
<i>Greenville</i> —Christ Church, Domestic.....	20 15
<i>Spartanburgh</i> —Advent, General.....	36 68
<i>Summerville</i> —St. Paul's, Domestic.....	6 86
<i>Union</i> —Nativity, General.....	1 50
<i>Miscellaneous</i> —South Carolina Branch Wo. Aux., for Bible reader in Japan.....	60 00

SOUTHERN OHIO—\$365.67

<i>Chillicothe</i> —St. Paul's, Wo. Aux., Sp. for salary of Indian lace-teacher, Minnesota, \$5; Indian, \$1.90; Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$2.....	8 90
<i>Cincinnati (Walnut Hills)</i> —Advent, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, for education of daughters of missionaries, \$6; Sp. for Bishop Graves, The Platte, \$32.82; Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$5; Domestic, \$19; Foreign, \$19 (of which "Our Sires," \$10).....	80 82
<i>(Clifton)</i> —Calvary, Domestic, \$55; Wo. Aux., Sp. for church at Fort McKavett, Texas, \$2.....	57 00
<i>Christ Church</i> , Wo. Aux., Sp. for Rev. C. B. Fosbroke, Kenyon, Minnesota, \$10; Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$1.....	15 00
<i>(Avondale)</i> —Grace, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$5; St. Mary's Sisterhood, Sp. for salary of Indian lace-teacher, Minnesota, \$5.....	10 00
<i>(College Hill)</i> —Grace, Domestic, \$15.15; Miss Ruth W. Lathrop, General, \$20.65	35 80
Chapel of the Redeemer, Wo. Aux., Bible-class, Sp. for Bishop Kendrick's hospital, New Mexico and Arizona.....	7 00
<i>St. Luke's</i> , Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	1 00
<i>St. Paul's</i> , Wo. Aux., Sp. for salary of Indian lace-teacher, Minnesota, \$5; Sp. for Bishop Kendrick, New Mexico and Arizona, for education of daughters of missionaries, \$5; Sp. for Rowland Hall, Salt Lake City, Utah, \$5; Sp. for church at Fort McKavett, Texas, \$5; Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$5.....	25 00
<i>(Mt. Auburn)</i> —Church of Our Saviour, Wo. Aux., Working Band, Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; St. Martin's Guild, Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$2.....	7 00
<i>Columbus</i> —Church of the Good Shepherd, Colored.....	3 85
Trinity Church, Wo. Aux. for traveling expenses Rev. Mr. Gordon, \$5; Sp. for Bishop Kendrick, \$24; Young Ladies' Guild, Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$1.....	30 00
<i>Dayton</i> —Christ Church, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	5 00
<i>Delaware</i> —St. Peter's, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	2 00
<i>Glendale</i> —Christ Church, Domestic.....	19 10
<i>Ironton</i> —Christ Church, Wo. Aux., Domestic, \$2; Foreign, \$2.....	4 00
<i>Lancaster</i> —St. John's, Wo. Aux., Mrs. Reese, Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$2; Sp. for Bishop Kendrick, New Mexico and Arizona \$10.....	12 00
<i>Marietta</i> —St. Luke's, Wo. Aux., Sp. for	

"Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	1 00
<i>Newark</i> —Trinity Church, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	5 00
<i>Portsmouth</i> —All Saints', Wo. Aux., Sp. for salary of Indian lace-teacher, Minnesota, \$5; Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$1; Foreign, \$8.20.....	14 20
<i>Springfield</i> —Christ Church, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas, \$5; Sp. for salary of Indian lace-teacher, Minnesota, \$1; Sp. for Bishop Kendrick, New Mexico and Arizona, for education of daughters of missionaries, \$1; Sp. for "Rev. E. H. Cummings" scholarship, Utah, \$10.....	17 00
Heavenly Rest, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	1 00
<i>Troy</i> —Trinity Mission, Wo. Aux., Sp. for salary of Indian lace-teacher, Minnesota.....	1 00
<i>Winton Place</i> —St. Stephen's, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, for education of daughters of missionaries.....	1 00
<i>Zanesville</i> —St. James', Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Montgomery Institute, Texas.....	2 00

SOUTHERN VIRGINIA—\$150.85

<i>Nelson Co.</i> —Nelson Parish, Grace, Domestic, \$1.86; Sp. for Brazil, \$1.86.....	3 72
<i>Norfolk Co. (Portsmouth)</i> —Trinity Church, Sp. for Miss Mailes, Japan.....	10 00
<i>(Norfolk)</i> —Branch Wo. Aux., for "Bishop Johns" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00
<i>Norfolk Co. (Berkeley)</i> —St. Thomas', Domestic.....	5 00
<i>Pittsylvania Co.</i> —Camden Parish, Domestic, \$10.19; Foreign, \$20.94.....	31 13
<i>Princess Anne Co.</i> —Eastern Shore Chapel, Domestic and Foreign.....	2 00
<i>Emmanuel Church</i> , Domestic and Foreign.....	2 00
<i>Tazewell Co.</i> —Elizabeth R. Savage, for "Thomas S. Savage In Memoriam" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Wo. Aux., for China, \$12.....	37 00
<i>York Co. (Grafton)</i> —L. N. Howard, Foreign.....	10 00

SPRINGFIELD—\$2.00

<i>East St. Louis</i> —St. Mary's Mission, General.....	2 00
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TEXAS—\$1.50

<i>Beaumont</i> —St. Mark's Mission, General....	1 50
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VERMONT—\$101.12

<i>Burlington</i> —St. Paul's, General.....	62 50
<i>Cambridgeboro</i> —Holy Cross, General.....	25
<i>Cambridge Centre</i> —Holy Apostles', General.....	25
<i>Fairfax</i> —Christ Church, General.....	1 36
<i>Jericho</i> —Calvary, General.....	66
<i>Manchester Centre</i> —Zion, General.....	3 25
<i>Milton</i> —Trinity Church, Domestic.....	25
<i>Montpelier</i> —Christ Church, "Conscience," Domestic and Foreign.....	17 00
<i>Vergennes</i> —St. Paul's, Domestic.....	15 60
<i>Windsor</i> —St. Paul's*.....	

VIRGINIA—\$66.88

<i>Albemarle Co. (Bowlesville)</i> —Grace, Domestic.....	8 50
<i>(Louisa)</i> —St. John's, Domestic.....	2 38
<i>Augusta Co. (Staunton)</i> —Trinity Church, Junior Aux., for Dr. Driggs, Point Hope, Alaska.....	28 00

* In the January number the amount that should have been credited to this church was \$4.00.

"Mrs. L. S.," Domestic, \$2.50; Foreign, \$2.50.....		5 00	<i>Healdsburg</i> —St. Paul's, General.....		5 00
<i>Henrico Co. (Richmond)</i> —Moore Memorial, Domestic.....		23 00	<i>Petaluma</i> —St. John's, Domestic, \$9, General, \$5.....		14 00
WEST MISSOURI—\$12.60			<i>St. Helena</i> —Grace, General.....		8 70
<i>Holden</i> —Mount Calvary, Domestic.....		1 33	<i>Yreka</i> —St. Mark's, General.....		5 00
<i>Kansas City</i> —St. George's Cathedral, Domestic.....		8 55	NORTHERN MICHIGAN—\$19.68		
<i>Warrensburg</i> —Christ Church, Domestic.....		2 70	<i>Houghton</i> —Trinity Church, Domestic.....		5 65
WEST VIRGINIA—\$41.67			<i>Ishpeming</i> —Grace, Foreign.....		14 03
<i>Charlestown</i> —Zion, through Wo. Aux., travelling expenses of secretary.....		19 70	NORTHERN TEXAS—\$7.20		
<i>Powellton</i> —Miss Nannie F. Hicks, Domestic, \$1; Foreign, \$1.....		2 00	<i>Wichita Falls</i> —Church of the Good Shepherd, Domestic.....		7 20
<i>Shepherdstown</i> —Trinity, Foreign, \$7.47; S. S., for the "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa, \$12.50.....		19 97	SOUTH DAKOTA—\$16.25		
WESTERN MICHIGAN—\$102.24			<i>Crow Creek Agency</i> —St. John Baptist, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, China, \$4; Indian, \$2.25.....		6 25
<i>Benton Harbor</i> —Holy Trinity Church, Domestic, \$7.02; "Theodosia," Indian, \$1. Cassopolis—St. James' Mission, Domestic..		8 02	<i>Deadwood</i> —St. John's, Domestic, \$2.50; Foreign, \$2.50.....		5 00
<i>Grand Rapids</i> —St. Mark's Industrial Band, Wo. Aux., for "Dr. Cuming" scholarship, St. Paul's School, Yankton, South Dakota.....		2 17	<i>Lead City</i> —Christ Church, Domestic, \$2.50; Foreign, \$2.50.....		5 00
<i>Hastings</i> —Emmanuel, Wo. Aux., for Colored Salary Fund, \$13; for "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$2.50.....		5 00	SOUTHERN FLORIDA—\$2.80		
<i>Kalamazoo</i> —St. Luke's, Wo. Aux., for Colored Salary Fund.....		12 50	<i>Longwood</i> —Christ Church, Domestic.....		2 80
<i>Marshall</i> —Trinity Church, Colored, \$6.57; General, \$17.30.....		40 00	THE PLATTE—\$5.37		
<i>Niles</i> —Trinity Church, Domestic.....		28 87	<i>Arapahoe</i> —St. Paul's, General.....		1 37
<i>Olivet</i> —Mrs. Barker and daughter, General Traverse—Grace, General.....		6 00	<i>Broken Bow</i> —St. John's, General.....		85
<i>Whitehall</i> —Church of the Redeemer, Domestic.....		1 00	<i>Kearney</i> —St. Luke's, General.....		3 15
WESTERN NEW YORK—\$1,400.17			WESTERN TEXAS—\$4.25		
<i>Buffalo</i> —Ascension, Domestic.....		1 18	<i>Rockport</i> —St. Peter's, Domestic.....		4 25
<i>Trinity Church</i> , Domestic, \$433.02; Indian, \$20; Colored, \$30; Sp. for Bishop Talbot, Wyoming and Idaho, \$518.....		17 31	WYOMING AND IDAHO—\$11.60		
<i>Dunkirk</i> —St. John's, General.....		1,066 02	<i>Green River</i> —St. John's Mission, Domestic.....		1 60
<i>Geneva</i> —Thank-offering, General.....		12 65	<i>Rawlins</i> —St. Thomas', General.....		10 00
<i>Lockport</i> —Mr. H. Batton, Foreign.....		200 00	MISCELLANEOUS—\$3,543.17		
<i>Niagara Falls</i> —St. Peter's, Sp. for Rev. J. W. Johnson, Va., for Colored work.....		5 00	Interest on Trust Funds, Domestic, \$773.61; Foreign, \$652.81.....		1,426 42
<i>Rochester</i> —St. James', for Bishop Walker's work, North Dakota.....		10 00	U. S. Government, for conducting a school at Point Hope, Alaska.....		2,000 00
<i>St. Paul's</i> , Domestic.....		5 00	St. Mark's Friendly League, Wo. Aux., Sp. for "St. Mark's" scholarship, Salt Lake City, Utah.....		10 00
MONTANA—\$29.00			Wo. Aux., Sp. for Miss Bull's Orphanage, Japan.....		25
<i>Dillon</i> —St. James', General.....		29 00	"Anonymous," Home Missionary work....		1 50
NEVADA AND UTAH—\$1.70			"K. D. L.," Domestic.....		100 00
<i>Wadsworth</i> —St. James', General.....		1 70	"H. S. B.," Domestic.....		5 00
NEW MEXICO AND ARIZONA—\$13.96			FOREIGN—\$60.00		
<i>Eddy</i> —Grace, General.....		3 40	<i>Germany (Cassel)</i> —Rev. R. W. Lewis, Sp. for Rev. Theodosius Tyng, Osaka.....		10 00
Mission services.....		10 56	<i>Japan (Tokyo)</i> —"E.," for Domestic and Foreign Missions.....		50 00
NORTH DAKOTA—\$10.00			*France (Paris).....		
<i>Grand Forks</i> —St. Paul's, "two Churchwomen," Sp. for work of Zenana Mission House, India.....		5 00	LEGACIES—\$2,460.51		
<i>Lakota</i> —Church of the Good Shepherd, General.....		5 00	<i>Connecticut, Bridgeport</i> —Estate of Miss Wealthy Ann Hunt, on account of a Residuary Legacy to the Society for its general uses.....		2,460 51
NORTHERN CALIFORNIA—\$45.70			Receipts for the month.....		\$29,518 45
<i>Cloverdale</i> —Church of the Good Shepherd, General.....		5 00	Amount previously acknowledged.....		60,133 46
<i>Fort Jones</i> —St. Paul's, General.....		8 00	Total contributions, legacies and specials since September 1st, 1891.....		<u>\$89,651 91</u>

*In the November number of the SPIRIT OF MISSIONS \$5,000 received from Rev. John B. Morgan, D.D., for endowment of Foreign Missions. In Memoriam of George Denison Morgan and Caroline Hale Morgan, the name of the donor's father was printed John Denison Morgan.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1892, to January 1st, 1893.

ALABAMA.		EAST CAROLINA.	
Birmingham—Church of the Advent	\$ 27 85	Edenton—St. Paul's	8 01
Tusculum—St. John's Parish	5 00		
	\$ 32 85	EASTON.	
ALBANY.		Centreville—St. Paul's	4 50
Albany—St. Peter's	29 57	Chestertown—Emmanuel Church	12 17
Pottdam—Trinity Church	27 00	Elkton. Cecil Co.—Trinity Church	8 00
	56 57	Upper Fairmount—Coventry Parish	3 66
ARKANSAS.		Berlin—Worcester Parish, St. Paul's	2 00
Newport—St. Paul's	3 25		30 33
Pine Bluff—Trinity Church	5 75		
	9 00	FLORIDA.	
CALIFORNIA.		Monticello—Christ Church	3 50
San Gabriel—Church of Our Saviour	5 70		
San Mateo—Chapel of St. Matthew's School	76		
	6 46	FOND DU LAC.	
CENTRAL NEW YORK.		Oconto—St. Mark's	3 30
Utica—Grace	146 73	Waupun—Mrs. R. M. Walker	5 00
			8 30
CENTRAL PENNSYLVANIA.		INDIANA.	
Birdsboro—St. Michael's	15 41	Anderson—Trinity Mission	2 50
Drifton—St. James'	105 00	Cannelton—St. Luke's	1 16
Harrisburgh—St. Paul's	8 43	Evansville—St. Paul's	3 95
St. Stephen's	28 91	Bloomington—Trinity Mission	75
Lebanon—St. Luke's	132 40	Muncie—Grace Parish	1 13
Mauch Chunk—St. Mark's	27 16	New Castle—St. James' Missions	1 95
Pittston—Trinity Church	6 99	Indianapolis—Christ Church	10 01
Scranton—St. Luke's	37 78	Grace Cathedral	4 19
South Bethlehem—Church of the Nativity	24 75	Kendallville—Trinity Mission	2 40
Wilkesbarre—St. Stephen's	124 33	Vincennes—St. James'	1 20
Reading—E. C. Gries	10 01	Michigan City—Trinity Church	10 40
	521 17		39 64
CHICAGO.		KANSAS.	
Chicago—Miss Larned	50 00	White City—T. K. Booth	1 00
Mrs. E. C. Larned	100 00		
Dundee—St. James'	10 00		
	160 00	LONG ISLAND.	
COLORADO.		Bay Shore—St. Peter's	5 00
Canon City—Christ Church	5 00	East Hampton—St. Luke's	8 09
Pueblo—Trinity Church	5 25	Greenport—Holy Trinity Church	12 00
	10 25	Riverhead—Grace	8 00
CONNECTICUT.		Farmingdale—St. Thomas'	5 00
Bridgeport—Christ Church Parish	19 53	Queens—St. Joseph's	4 64
Bridgewater—St. Mark's	4 00	Astoria—Church of the Redeemer	25 00
Essex—St. John's	6 69	Brooklyn—Church of the Atonement	7 00
Guilford—Christ Church	20 00	St. Augustine's	8 00
Meriden—St. Andrew's	21 65	St. Clement's	10 00
New Haven—St. Thomas'	8 64	Church of the Holy Comforter	15 00
St. Paul's	15 80	St. Ann's	38 00
Newtown—Trinity Church	11 10	Church of the Good Shepherd	18 48
Pomfret—Christ Memorial Church	33 80	Grace	108 60
Poguetanock—St. James'	2 75	St. Mark's	12 50
Roxbury—Christ Church	12 90	St. Peter's	9 27
Sharon—Christ Church	10 00	Islip—Emmanuel Church	10 00
South Glastonbury—St. Luke's	3 50	Hollis—St. Gabriel's	7 72
Stamford—Trinity Church	12 27	Cold Spring Harbor—St. John's	164 73
Watertown—Christ Church, of which M. Hemingway, \$50.	61 42	Fort Hamilton—St. John's	3 00
	244 05	Garden City—The Cathedral	54 67
DELAWARE.		Great Neck—All Saints'	25 00
Wilmington—Calvary	6 45	Huntington—St. John's	5 55
Trinity Church	15 00	Manhasset—Christ Church	81 16
Newport—St. James'	3 03	Northport—Trinity Church	5 00
	24 45	Parkville—St. John's Church	4 02
		Richmond Hill—Church of the Resurrection	9 00
		South Oyster Bay—Grace	71 33
			735 76

LOUISIANA.

<i>Laurel Hill—St. John's</i>	2 55	
<i>Thibodeaux—St. John's</i>	2 25	4 80

MAINE.

<i>Dexter—Church of the Messiah</i>	1 00	
<i>Exeter—Holy Trinity Church</i>	2 56	3 56

MARYLAND.

<i>Anne Arundel Co.—St. Margaret's</i>	3 81	
<i>Harford Co.—St. Mary's</i>	5 00	
<i>Mechanicstown—St. Stephen's</i>	2 00	
<i>Washington—Grace</i>	1 65	
<i>St. John's</i>	100 00	
<i>Georgetown—St. John's</i>	50 00	162 46

MASSACHUSETTS.

<i>Cambridge—St. Peter's</i>	15 00	
<i>Chicopee—Grace</i>	15 00	
<i>Dedham—Miss Philander Hunt</i>	1 00	
<i>Lawrence—Grace</i>	25 28	
<i>Northampton—St. John's</i>	5 00	
<i>Nantucket—St. Paul's</i>	6 59	
<i>Worcester—All Saints'</i>	81 12	
<i>South Boston—Church of the Redeemer</i>	12 12	
<i>Dorchester—Parish of All Saints'</i>	25 00	
<i>Boston—St. Matthew's, H. W. N.</i>	10 00	146 22

MICHIGAN.

<i>Churches of Livingston Co.</i>	1 35	
<i>Detroit—St. John's</i>	76 20	
<i>Brooklyn—All Saints'</i>	2 50	80 05

MINNESOTA.

<i>Duluth—St. Paul's</i>	6 30	
<i>Fairmont—St. Martin's</i>	6 90	
<i>Minneapolis—Holy Trinity Church</i>	5 50	
<i>St. Paul's Parish</i>	4 68	
<i>Tower—St. Mary's</i>	3 85	
<i>St. Paul's—St. Mary's</i>	2 81	
<i>Wells—Church of the Nativity</i>	8 81	
<i>White Earth—St. Columbia's</i>	2 00	
<i>Wabasha—Grace</i>	5 81	46 65

MISSOURI.

<i>St. Louis—St. Peter's</i>	7 45	
<i>St. Augustine's</i>	3 62	
<i>Holy Communion</i>	18 87	
<i>Church of the Redeemer</i>	11 60	
<i>St. Thomas' Mission</i>	2 80	
<i>St. John's</i>	5 45	
<i>Christ Church Cathedral</i>	103 60	155 39

MISSISSIPPI.

<i>Carrollton—Grace</i>	1 00	
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NEBRASKA.

<i>Auburn—Ascension</i>	1 75	
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NEVADA.

<i>Carson—St. Peter's</i>	5 75	
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NEW HAMPSHIRE.

<i>Hudson—Holy Angels'</i>	7 00	
<i>Drewsville—St. Peter's</i>	3 24	
<i>Woodsville—St. Luke's</i>	3 00	13 24

NEW JERSEY.

<i>Swedesboro—Trinity Church</i>	7 00	
<i>New Brunswick—Church of St. John the Evangelist</i>	19 76	
<i>Elizabeth—Christ Church</i>	10 00	
<i>Lambertville—St. Andrew's</i>	17 19	
<i>Connecticut Farms—St. Luke's</i>	1 85	
<i>Lakewood—All Saints' Memorial</i>	5 00	
<i>Roselle—St. Luke's</i>	3 49	
<i>Salem—St. John's</i>	23 43	
<i>Princeton—Trinity Church</i>	2 03	
<i>Trenton—St. Paul's</i>	11 63	101 38

NEWARK.

<i>Orange—Grace</i>	120 72	
<i>Paterson—St. Paul's</i>	20 96	141 68

NEW YORK.

<i>New York—Calvary</i>	281 00	
<i>Church of the Incarnation</i>	243 93	
<i>St. Stephen's</i>	22 76	
<i>St. Agnes'</i>	129 45	
<i>Chapel of St. Augustine</i>	7 35	
<i>St. Paul's</i>	50 00	
<i>Trinity Chapel</i>	193 00	
<i>Mrs. S. Laurence</i>	10 00	
<i>Mrs. J. R. Swords</i>	10 60	
<i>Mrs. Julia Merritt</i>	200 00	
<i>City Island—Grace</i>	1 15	
<i>Dobbs Ferry—St. Paul's</i>	22 73	
<i>Garrison—St. Philip's</i>	25 31	
<i>Montrose—Divine Love</i>	2 00	
<i>Newburgh—St. George's</i>	34 22	
<i>New Berlin—St. Andrew's</i>	25 00	
<i>Kingston—Holy Cross</i>	5 00	
<i>St. John's</i>	5 00	
<i>Yonkers—St. Paul's</i>	20 00	1,298.90

NORTH CAROLINA.

<i>Bowman's Bluff—Gethsemane</i>	4 10	
<i>Henderson—Holy Innocents'</i>	8 00	
<i>Jackson—Church of the Saviour</i>	1 80	
<i>Pittsborough—St. James' Chapel</i>	1 60	
<i>Wadesboro'—Calvary</i>	4 00	18 90

OHIO.

<i>Cleveland—St. Paul's</i>	58 24	
<i>Trinity Cathedral</i>	10 60	
<i>Huron—Christ Church</i>	4 34	72 58

OREGON.

<i>Salem—St. Paul's</i>	5 10	
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PENNSYLVANIA.

<i>Bristol—St. James'</i>	20 61	
<i>Philadelphia (Kingessing)—St. James'</i>	9 20	
<i>Rev. Alfred L. Elwyn</i>	5 00	
<i>St. James'</i>	157 00	
<i>St. Paul's</i>	50 00	
<i>(Germanstown)—St. Peter's, L.L.A.</i>	5 00	
<i>St. Mark's</i>	62 67	
<i>St. Matthew's, M. A. T.</i>	50 00	359 57

PITTSBURGH.

<i>Eric—St. Paul's</i>	28 36	
<i>Meadville—Christ Church</i>	18 73	
<i>Pittsburgh—St. James'</i>	3 50	50 59

QUINCY.

<i>Limestone—Christ Church</i>	4 80	
<i>Peoria—St. Paul's</i>	22 27	
<i>Quincy—Christ Church</i>	10 67	37 74

RHODE ISLAND.

<i>Providence—All Saints' Memorial</i>	30 47	
<i>St. Stephen's</i>	65 50	
<i>South Portsmouth—St. Mary's</i>	51 09	
<i>Holy Cross Chapel</i>	1 55	148 61

SOUTH CAROLINA.

<i>Greenville—Christ Church</i>	24 85	
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SOUTHERN OHIO.

<i>Cincinnati—Advent</i>	33 04	
<i>(Clifton)—Calvary</i>	33 65	
<i>Christ Church</i>	58 35	
<i>College Hill—Grace</i>	7 20	
<i>Greenville—St. Paul's</i>	9 00	
<i>Zanesville—St. James'</i>	14 67	155 91

TEXAS.

<i>Beaumont—St. Mark's Mission</i>	2 25	
<i>Waco—St. Paul's</i>	13 65	15 90

TENNESSEE.			<i>Hurley—Grace</i>	50	
<i>Columbia—St. Peter's</i>	10 00		<i>Parker—Good Samaritan Mission</i>	1 05	
			<i>Centreville—Mission</i>	1 11	
VIRGINIA.			<i>Pine Ridge Reserve.</i>		
<i>Millwood—Christ Church</i>	4 81		<i>Crow Creek—Inestimable Gift</i>	2 00	
<i>Rapidan—Emmanuel Church</i>	5 00		<i>Yellow Bear's Camp</i>	1 50	
<i>James City Co—Bruton Parish</i>	5 38	15 19	<i>Mediator Chapel</i>	50	
			<i>St. Barnabas' Chapel</i>	50	
WEST MISSOURI.			<i>Spotted Horse Camp</i>	50	20 72
<i>Kansas City—Trinity Parish</i>	15 46				
WESTERN NEW YORK.			SOUTHERN FLORIDA.		
<i>Canaseraga—Rev. Thos. Gilliatt</i>	5 00		<i>Thonotosassa—Trinity Church</i>	2 00	
			<i>Zellwood—St. James'</i>	4 62	6 62
NEVADA AND UTAH.			WESTERN COLORADO.		
<i>Ogden City—Parish of the Good Shep-herd</i>	6 65		<i>Glenwood Springs—St. Barnabas'</i>	7 50	
NORTHERN CALIFORNIA.			WYOMING AND IDAHO.		
<i>Napa—Christ Church</i>	4 50		<i>Wyoming.</i>		
NORTHERN MICHIGAN.			<i>Green River—Mission of St. John</i>	1 00	
<i>Ishpeming—Grace</i>	8 74		<i>Laramie—St. Matthew's</i>	5 50	
NORTHERN TEXAS.			<i>Cheyenne—St. Mark's</i>	4 50	
<i>Sherman—St. Stephen's</i>	5 00		<i>Buffalo—St. Luke's</i>	1 35	
SOUTH DAKOTA.			<i>Idaho.</i>		
<i>Howard—Trinity Church</i>	2 00		<i>Wallace—Church of the Holy Trinity</i>	10 25	
<i>Madison—Grace</i>	2 56		<i>Boise—St. Michael's</i>	10 00	
<i>Aberdeen—St. Mark's</i>	5 00		<i>Pocatello—Trinity Church</i>	2 35	34 95
<i>Deadwood—St. John's</i>	1 00				
<i>Lead City—Christ Church</i>	1 50		Amount received from Sept. 1st, 1882,		
<i>Spearfish—Mission</i>	1 00		to Jan. 1st, 1893.....		
					\$5,331 01

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